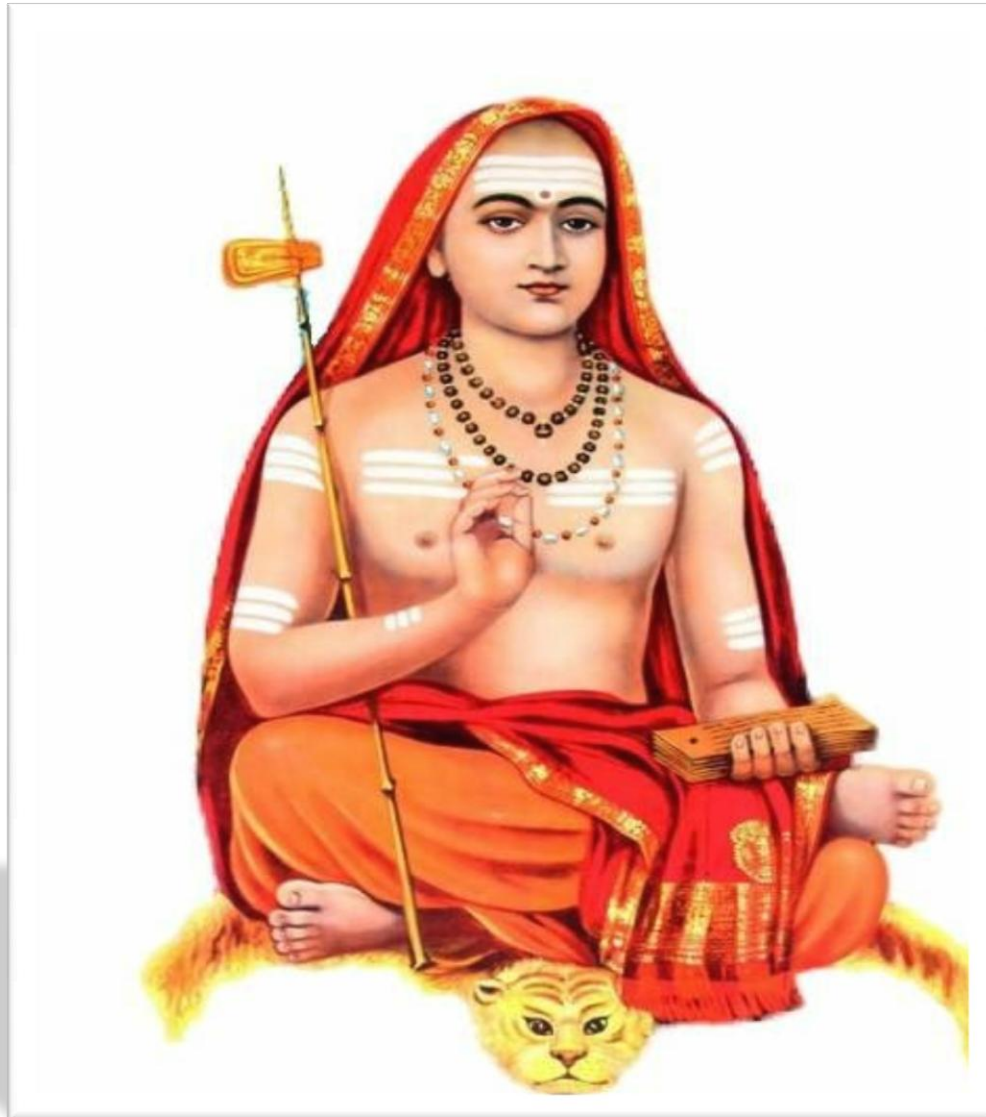


UPADESHA SAHASRI



VOLUME 5

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Lecture 153

1) Gadya Baga :

Gadya Baga	Padya baga
<ul style="list-style-type: none">- Prose- Written first	<ul style="list-style-type: none">- Verse / Poetry- 19 Chapter - 675 Verses Main important teaching

2) Upadesha :

- Guru Sishya Samvada - Sruti to humanity.

3) Chapter 18 :

- 233 Slokas, Analysis - Mahavakya

Like Vakya Vritti :

- Deeper More Purva Paksha.

This is Shankaras writing :

- Viveka / Sadhana Panchakam / Aparoksha - May not be Shankaras.
- Not included in Shankara Grantha Valli.

Wrong Conception :

Sravanam	Mahavakya
Can't give Aparoksha direct Jnanam only Meditation can give	Gives Aparoksha Jnanam by Sravanam

- Meditation - Alone gives Sakshatkaram / Moksha / Atma Jnana.
- Mahavakya can give knowledge if it is heard and taught as it should be...

1) Sravana Kala Eva , Aham Brahma Asmi :

- Purva Pakshi, Payam Kyana Vadi - Not enough to hear - Do Avritti...
- Repeat several times - After that Moksha.

2) How Mahavakyam gives knowledge :

- Mechanism of working of Mahavakyas.

Who listens to Mahavakya / Knowledge?

- Pratibimba Chaitanyam / Sukshma Shariram / or Sakshi - Pramata or mixture.

Who says Aham Brahmasmi?

- Jiva - Can say only I am Jiva
- Brahman can't say

Verse 1 :

येनात्मना विलीयन्ते उद्भवन्ति च वृत्तयः ।
नित्यावगतये तस्मै नमो धीप्रत्ययात्मने ॥ १ ॥

I bow down to that eternal consciousness, the self of the modifications of the intellect, in which they merge and from which they spring. [Chapter 18 - Verse 1]

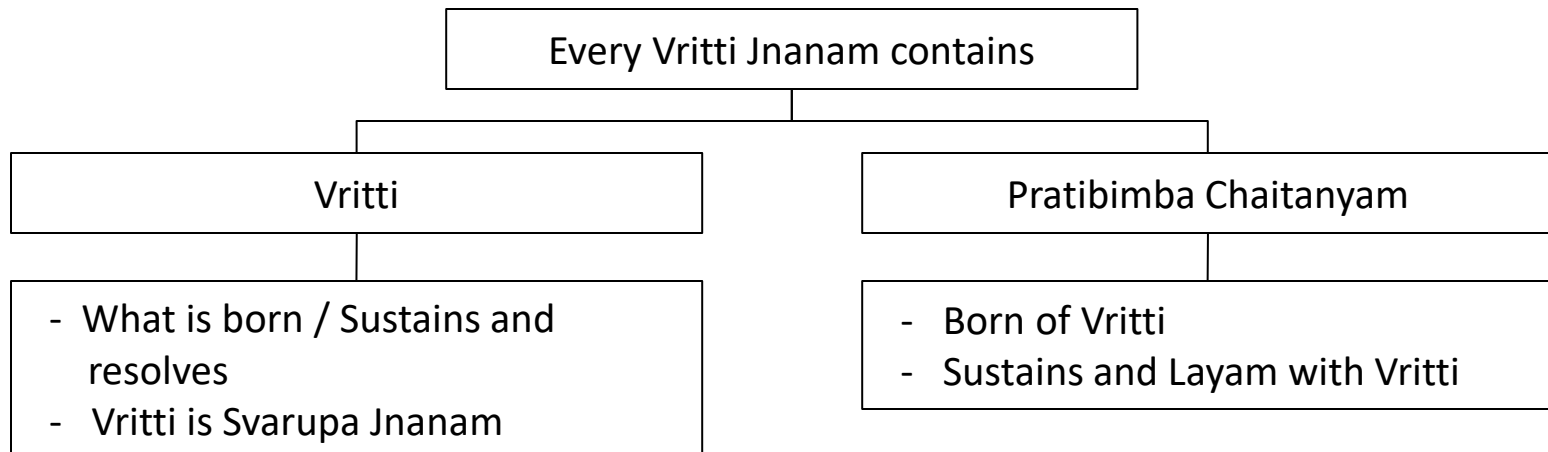
- Verse 1 and 2 - Mangala Slokas, Prayer verses.

- Chapter 17 and 18 - Have Mangala Slokas, Allata Shanti has Mangala Slokas.
- Namaskara to Pratyag Atma - Normally prayer to Ishta Devata.
- Differentiate objective Jnanam and Svarupa subjective Jnanam.

Vritti Avagathi	Svarupa Avagathi
1) Anityam 2) Janyatva	1) Nityam 2) Ajanyatva 3) Satyam / Jnanam / Anantha Svarupa Jnanam because of Anantham not subject to beginning and end - Namaskara to myself

What is nature of Svarupa Jnanam?

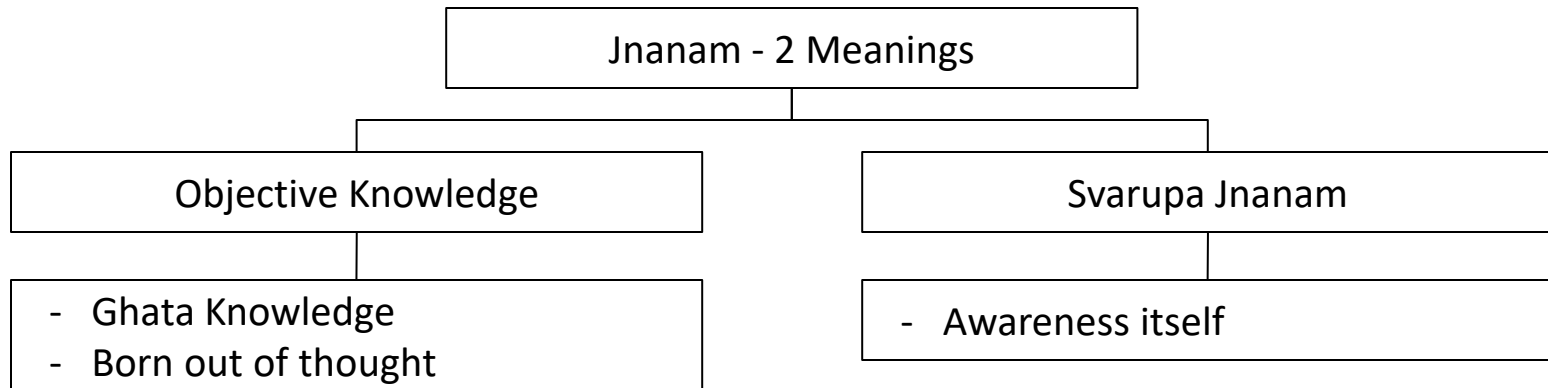
- It alone manifests as Vritti Jnanam.
- When Vritti rises... Svarupa alone reflects in Pratibimbam.



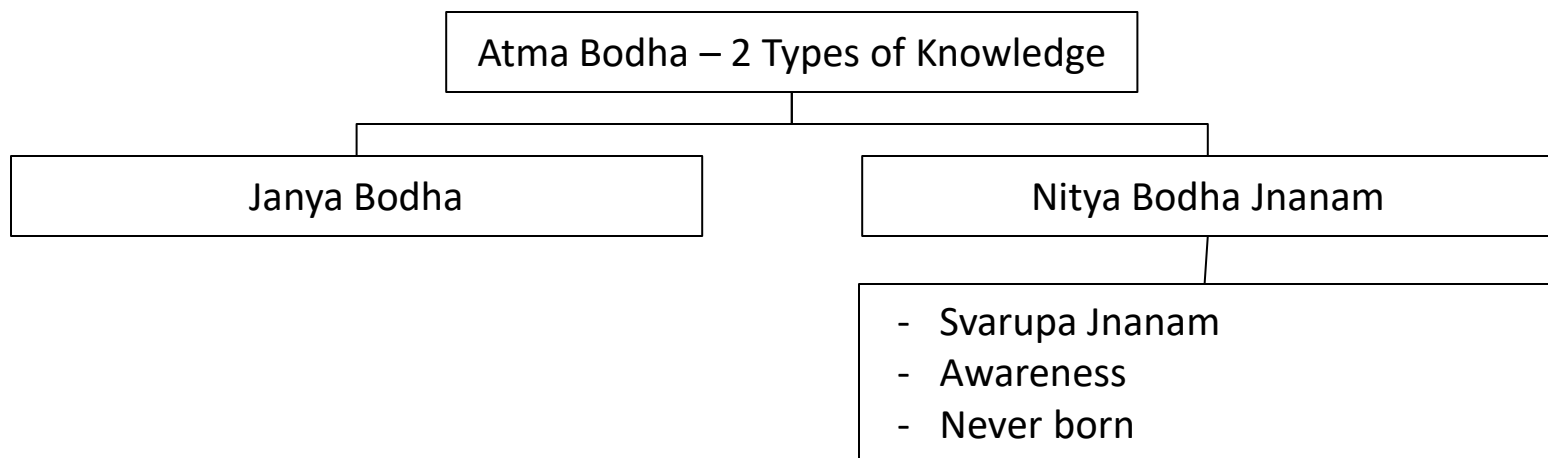
- Svarupa Jnanam is Srishti / Sthithi / Laya Karanam of Vritti Jnanam

↑

- Srishti / Sthithi Laya Karanam is called Upadana Karanam(Material Cause)
- Upadana Karanam is inner content of all Karyam.
- Material Cause - is inner content of every effect.
- Clay is cause and inner essence of all pots.
- Svarupa Chaitanyam is Upadana Karanam of all inner content of Vritti Jnanam.
- Avagatha = Awareness /Consciousness / Chit / Chaitanyam / Jnanam / Vigyanam / Pragyam / Upalapdihi / Avagathi - All means Vritti Jnanam.



- Ghata Jnanam - When Chakshu used
- Shabda Jnanam - When Srotram used



Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Prati - Dhi Pratyeshu, Atma Rupena Veditam.
- To recognise Atma, do we need to go to Turiya / Samadhi Avastha?? No
- To recognise pot... you need pot name and form.
- To recognise clay... No form required.
- In all pots clay is recognisable
- With which inner content, Vritti Jnanam, Rises / Sets /, To that my Namaskara.

Verse 2 : Parama Guru Namaskara :

प्रमथ्य वज्रोपमयुक्तिसंभृतैः श्रुतेररातीवशतशो वचोसिभिः ।
ररक्ष वेदार्थनिधिं विशालधीर्नमो यतीन्द्राय गुरोर्गरीयसे ॥ २ ॥

I bow down to the great mendicant, the teacher of my teacher who, of great intellect, routed hundreds of enemies of the Sruti by means of words comparable to swords made impenetrable through thunder-like reasoning and protected the treasure of the real import of the Vedas. [Chapter 18 - Verse 2]

Shankaras Guru	Ananda
<ul style="list-style-type: none">- Govinda Bagatwata Pada- Govinda Pada	<ul style="list-style-type: none">- Ananda Giris commentary available for Brahma Sutra / All Upanishads / All Shankara Bashyam

- And Sureshvaracharya's Vartikam 10,000 verses on Brihadaranyaka Upanishad.
- Rama Tirtha's commentary better, I am coming in Sampradaya tradition.
- Science - Original degree looked at in Phd not History / Tradition.
- One who is greater than Guru... Atma Content of Ghata Jnanam / Mathis Jnanam.
- All Jnanam is Svarupa Jnanam
- All objective knowledge have awareness as their inner content.
- Inner content is called Atma
- Vritti Jnanam is called Pratyaya
- Svarupa Chaitanyam is Atma / Inner content of every thought / Pratyaya because it is Upadana Karanam.

- All Pratyayas take place in Buddhi.
- Therefore they are called “Dhi-Pratyaya “
- Vritti Jnanam taking place in Buddhi and Svarupa Chaitanyam is Atma of all Dhi-Pratyaya.
- Svarupa Chaitanyam gets new name - “Dhi-Prayayatma“
- Vritti Jnana Svarupa = Svarupa(Content of all Vritti Jnanam) Chaitanya Namaha.
- To recognise Svarupa Chaitanya... you recognise any Vritti.
- To recognise Ghata - You require Ghata Vritti Jnanam.
- To recognise Pata (cloth) - You require Pata Vritti Jnanam.
- In any Vritti Jnanam Svarupa Chaitanyam is evident.

Glory of Gauda :

- Erudite intellect / Vast / Scholar - Protected Vedic wisdom / Aikya Jnanam.

His enemies :

- Sankhya / Naiyayika / Vaisesika / Baudha / Jaina / Purva Mimamsa...
- प्रमथ्य - Destroyed 100s of Durvadis.
- Saptati Matam - 72 Matams existed.
- How he destroyed wrong idea, Sword of words / Teaching.
- In Alatti / Advaita Prakaranam, Sankhya called sat Karya Vadas and Asat Karya Vadas.
- In words wean, sword bent, Sword reinforced with diamond / Strengthened.

- Similarly Vedanta sword reinforced by Yukti logic.
- Vajram - Strengthens sword / Shining... Diamond can't be cut at all - Hardest...
- Yukti – Unchangeable

Verse 3 :

**नित्यमुक्तः सदेवास्मीत्येवं चेन्न भवेन्मतिः ।
किमर्थं श्रावयत्येव मातृवच्छ्रुतिरादरात् ॥ ३ ॥**

If the conviction, 'i am nothing but existence and am ever free' were impossible to be attained, why should the Sruti teach us that so affectionately like a mother? [Chapter 18 - Verse 3]

- Sruti is teaching Tat Tvam Asi - if listener can gain knowledge.

Useless to argue that :

- Sruti - is Realisation in Mind
 - Information during Sravanam
- Sruti - Repeats 9 times - Tat Tvam Asi...
 - Therefore knowledge in Sravanam.

Nididhyasanam :

- Not for new experience
- Not for getting knowledge
- Not for improving knowledge

Nididhyasanam :

- Only for removing habitual Kama / Krodha / Lobha thoughts patterns.
- Jnanam should come during 'Sravanam' only.

What knowledge?

- I am Nitya Mukta / Sat - Brahman ever free.

I should say :

- “ I am liberated “

Pratisheda Prakaranam required :

- Brahman can't be Anatma - Brahman is Myself

Different arguments to say :

- I am liberated Inspite of problems.
- Vipralambaka Vakyam Dosha...
- Misleading statement, I said I will come and you waited - Statement made by human have Dosha.
- Sruti - Mother - Can't mislead child.
- Don't question Motive / validity.

Sruti :

- Like 1000 Mothers

'Chandogyo Upanishad' :

- Tat Tvam Asi - Repeated 9 times.

Lecture 154

Main Topic :

- Mahavakyam can give knowledge to seeker - Nothing else required.
- Sankshepa of entire Prakaranam.
- Sankshepa of entire Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 - Verse 11]

Verse 4 :

सिद्धादेवाहमित्यस्माद्युष्मद्वर्मो निषिध्यते ।
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

- Japa / Puja / Pilgrimage / Long Samadhi required Contention of Purva Pakshi.
- Mind and Nididhyasanam - Not to produce / improve knowledge and can't give new experience.
- Pramanam has to produce knowledge of subject.
- Eye has to produce knowledge of colours, with Raaga / Dvesha - Color seen.
- Raga Dvesha can't stop Pramanam from doing its job.
- Pramanam has to produce, Prama when operated.

- Brahman all the time evident - No need to say - I don't get the knowledge.
- Brahman Jnanam should come is wrong.

Brahman :

- Aham Nitya Sidda Chaitanyam.

Vedanta :

- Not producing new knowledge, Brahman Not newly known.
- It is ever evident, universal, Aham Chaitanyam because of which you say I don't know.
- I - Know from which Chaitanyam you are saying is everywhere / Ever evident Self.

What is job of Tat Tvam Asi?

- Produce - Brahman Jnanam self evident
- Remove Abrahma notion
- Stop at I am... = Brahman Jnanam, Dropping bio-data = Tat Tvam Asi.
- All the time known for everyone - Svayam Prakasha Rupa, Nitya Upolabdhi Svarupat.

How it is evident?

- Aham Aham... Bala Dishyapi...
- Any object = Ni = Vyushnath
- Any Ni - Not Naan = Kshetrajna
- Kshetrajna caught in Kshetram and Pancha Kosha.
- Bahya Padarthas and Pancha Koshas } negated. No new knowledge given of new object.

Example :

- Sarpa notion - Negated from rope.
- Words do not reveal rope
- Rope revealed by eye - Snake notion negated
- Words can't reveal new object.
- Without seeing / Touching / Tasting / Smelling - word table, no use.
- Words remind you of known object.
- Tat Tvam Asi - Negates Abrahman.
- Brahman Jnanam never comes
- Brahman is Aham - Aham - Aham... Anatma Dharmas negated
- Anya - Deva Veditat
- Srotrasya Srotram
- Aham Brahmasmi
- Statement reinforced / Stabilised with Yukti
- Aham Samsari Asmi



Vyusham - Dropped

- Mahavakyam talks about ever evident self.

Verse 5 :

शास्त्रप्रामाण्यतो ज्ञेया धर्मादेरस्तिता यथा ।
विषापोहो यथा ध्यानाद् ह्यनुतिः स्यात्पाप्मनस्तथा ॥ ५ ॥

Brahman should be regarded as the self on the evidence of the scriptures just as religious duties are known from the same source. Ignorance vanishes (immediately on the attainment of right knowledge) like the effect of poison coming to an end when Mantras are remembered. [Chapter 18 - Verse 5]

Two - Ideas :

- Shastra alone reveals Self evident I

I Say நான்	
- Sat Chit Self Evident	- Poornatvam not self Evident - Anantham not self Evident - Ananda not self Evident

Apaurusheya :

- Whatever can't be known by our methods of knowledge / Prayathna / Parityaga / Anumana / Upamana / Arthapathi / Anupalabdhi.

Upanishad introduction - Talk :

- Pramanam and Prameyam → Apaurusheyam



what is said

- Prama = Knowledge - Paureshya

Veda Definition :

- Prartyakshena Anumityava, Yastu Upayo Na Vidyate, Yenam Vidanti Vedena, Tasmāt Vedasya Vedeta...
- Veda is Pramanam to know what human beings can't know by themselves.

Veda :

- Purva and Vedanta

Veda Purva :

- Punya Papam - Dharma - Adharma
- Puranas - Good people suffer is Pratyaksha and Anumana.
- | | |
|---|--------------|
| • Goodness - Destroys / Kills / Suffers | } Pratyaksha |
| Corruption - Pays | |

Through Shastra : opposite ↑

- Svarga
 - Rituals
 - Sraddha
 - Travel to Lokas
 - Punarjanma
 - Atma / Myself / Knower
- | | |
|---|-----------|
| } | Adrishyam |
|---|-----------|

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

[Chapter 1 – Verse 3]

- Na Tatra Chakshur Gachati... can't see myself Knower, can't be known through Pratyaksha / Other Pramanam.
- Atma is self evident... No Pramana required.
- Atma is Poornaha / Mukta

↑

Not Apoorna

↑

Not Bandah

}

Can't be known through eyes, Shastra required

Atmanaha :

- Apaurusheya Vishaya Brahmatvam / Poornatvam / Muktatvam / Svarupam - Nature, Pramana required = Veda.
- Tat Tvam Asi = Apaurusheyam Vishayam valid knowledge in respect to Atma Svarupa.
- That I am Brahman - Has to be known through Shastra.
- Like existence of Punya / Papam... is known through Shastra... Adrishtam.
- Shastra alone Pramanam for Jiva / Brahman Aikyam.

2nd Idea :

- Jnanam gives immediate benefit.
- It is not hobby-like Russian language.
- Garuda mantra - To remove poison immediately.
- Agnihotram - Svarga in next Janma.
- If Sruti and Pratyaksha contradict, Sruti has to be modified according to Pratyaksham.

Prabala - Durbalya Vichara - which is stronger ?

- 1) Pratyaksha is Jyeshtaha - Came first... Then Anumanam / Shabda / Veda... eldest of shad Pramanam.
- 2) If Sruti says man is fire – Pratyaksha - Valid, not fire.

Then say : Sruti says :

- Upasana Vakyam - Not Pramana Vakyam, Modify Sruti... not valid statement not revealing fact.

Example :

- 1st Person in hall has choice to sit anywhere.
- 2nd Person(Kasmshta) limited choice - No right to displace 1st person.

Pratyaksha Shows :

- I am karta / Samsari / Limited / Bandaha / Born and die and Anubavam, Aparokshat.

Sruti :

- You are Mukta / Asamsari / All pervading, evident contradiction.

Adjust :

- You are liberated, no present fact... By Sadhana in future.
- It is done - Means will be given.
- Tat Tvam Asi not fact today

Verse 6 and 7 :

सद्ब्रह्माहं करोमीति प्रत्ययावात्मसाक्षिकौ ।
तयोर्ज्ञानजस्यैव त्यागो युक्ततरो मतः ॥ ६ ॥
सदस्मीति प्रमाणोत्था धीरन्या तन्निभोद्भवा ।
प्रत्यक्षादिनिभा वापि बाध्यते दिग्भ्रमादिवत् ॥ ७ ॥

It is reasonable that of the two ideas, 'i am existence-Brahman' and 'i am an agent' both of which have the self for their witness, the one owing its origin to ignorance should be given up. Springing from Evidences which are only apparently so Viz., Sense-perceptions etc., it gets negated like a mistaken notion of a direction by the other one which has its source in the right Evidence of the Vedas. [Chapter 18 - Verse 6 and 7]

Purva Pakshi :

- Moksha will come later only.

Vedanta : By Sravanam :

- Tat Tvam Asmi... No Sadhana required for Self knowledge.
- Mahavakya doesn't produce self knowledge, Self is self evident.
- "Anatma Dharma Nivritti alone done"

Before :

- Chaitanya Prakasham was there, Shining with Adhyastha Dharma.
- No new knowledge produced by Mahavakya only Adhyasa removed.
- Once Adhyasa Nivritti takes place = Atma Jnana, then no Samsara = Moksha.

Example :

- Poison goes by “ Garuda Mantra” Similarly Samsara goes by Jnana.
- i) 2 Pramanam can't contradict each other
- If they contradict each will destroy other and one will become Apramanam.
- ii) Pratyaksha and Sruti both Pragyanam, Each can't contradict other.
- iii) If contradiction, Sruti adjusted.

Technical Reason :

- Pratyaksha - Jyeshtaha eldest
- Anumana / Shabda - Later
- Sruti = Kanishka - Strilingaha
- Sruti is Durbala Pramanam, Any word conveys meaning.
- Table - Shabda - Grasp Artha... Pencil / Book.
- By Padam - Table - By Pratyaksha understand relationships with Padartha.
- Shakti Grahanam = Pada / Padartham Grahanam.

Epistemology :

- Science of knowledge
- Which Pramanam gives what knowledge.
- Knowledge / Instruments / Error - Pancha Kyati - Brahma sutra.

Purva Mimamsa - Deals with Karma Khanda:

- Laukika Shabda Artha - Same as Alambika Shabda.
- To work, needs Sambandha Grahanam.
- Aajyam Juhuyat - Put Nei, in Laukika / Alambika Artha (Rituals) Same.
- Without seeing Nei Can't give Artha.
- Veidika Shabda Artha, Requires Pratyaksha Pramanam.

Shabda Pramanam	Pratyaksha
<ul style="list-style-type: none">- Upajeevakam Pramanam- Dependent	<ul style="list-style-type: none">- Upajeevya Pramanam- Support

Pratipaksha Must win w.r.t. Shastra :

1st Argument :

- Jyeshtha Pramana

2nd Argument :

- Upajeevyam Pramana, Therefore adjust Sruti.
- Two Pramanas can't contradict
- Sruti can't contradict Pratyaksham
- Sruti should adjust because Pratyaksha Jyeshtha and Upajeevyam, stronger support.
- Pratipaksha can't be negated, because it is a fact Fire - Not cold.

- If Parichinatvam is fact - No Moksha / No Mind / No travel to Vaikunta / No Sadhana.
- If Samanitvam is Pratyaksha / Pranmana Siddam, then better to drop all spiritual Sadhana - Fact - No Moksha.
- Karma Khanda / Jnana Khanda - Can't give Moksha, Anirmoksha Prasanga.

1) Prakirti is nature of thing can't be changed.

- If Samsara my nature can't be changed.

Advaita :

- Samsara is not Pramana Siddam.
- It is Agyana Siddam Tasmāt Moksha. Possible - Tasya Samsara Nashaha.
- Our snake can go because it is not fact.



Agyana Siddam - Not Pramana Siddam

1st Argument :

- “Baddaha” is Agyana Siddam(Established) not Pramana Siddam.

2nd Argument :

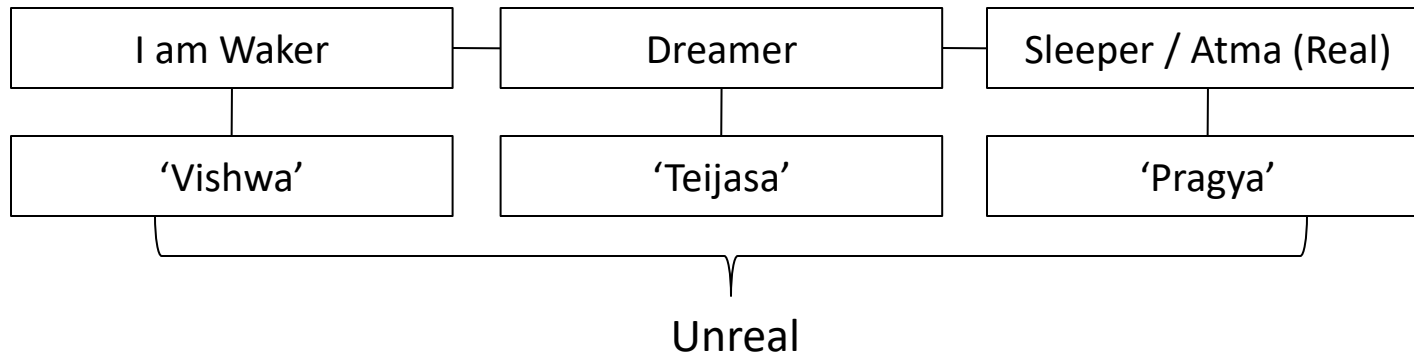
- Sruti can't contradict Pratyaksha Pramana(Upajeevya Pramana) - Sruti doesn't, contradict Pratyaksha Pramanam.

Aham Samsari	Jnani
- Refers to Ahamkara	- Aham Mukta - Refers to Sakshi ↑ Understand know what this is

- Samsara centred on Ahamkara, Mukti Centred on Sakshi.

2 Different contexts :

- Rama is short and Tall... contradiction



- Aham Rama - Short - unreal → Ahamkara Rama
- Samsari Rama - Long - Real → Sakshi
- Sakshi Aham = Avastha Traya Sakshi Aham Bimba Chaitanyam

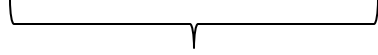
↑

Adhishtana Aham Shastra Says your as Sakshi are liberated, Turiyam

- Paramartikam Without limitations of body / Mind / Intellect / Objects

Ahamkara Aham Samsari Vishwa / Teijasa / Pragya :

- Pratibimba Chaitanyam and Upadhi



Put together

Reflected Consciousness and Body / Mind / Sense organs



Limited



Has Punarapi Jnanam

Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a person gives up worn out clothes and puts on other new ones, so also, this Atma gives up worn out bodies and attains other new ones. [Chapter 2-Verse 22]

3rd Point :

- Sruti says Sakshi is free, no problem.
- Anubava talks about Ahamkara, Bound / Pratyaksha

Therefore no Contradiction :

- Sruti also says - Sakshi is Advityam



Non dual



No 2nd thing other than Sakshi

- Indirectly Sruti is negating the world and Ahamkara.

Pratyaksha Says	Sruti
World is there	World is not there, Advayayam

Example :

- Person is sitting - Sakshi is free
- Krishnaswamy is intelligent - World is subject to change
- Krishnaswamy thinks he is intelligent - Ahamkara is subject to change
- Krishnaswamy only Intelligent in Hall - Parichinna.
- Sakshi is negating world established by Pratyaksha.
- Sruti can't and doesn't negate world because it is Pratyaksha - Upajeevyam / Jyeshtam - Eldest.

Sruti :

- Negates Satyatvam of world which is not contradiction.
- Pratyaksha doesn't say - world is real - Satyam or Mithya.
- This is Rupa / Sparsha / Rasa / Gandha... Sruti can't Negate Pramanam.
- Pratyaksha's job is to reveal the world.
- World revealed by sense organs, is it, Real / unreal, Pratyaksha doesn't Say.
- Conclusion of Purva Pakshi.

Anubava Says :

- Aham Samsari / Karta / Bokta

Sruti :

- You are Asamsari / Aparichinna Brahman.

Contradiction :

- Idaneem Virodhaha Vartate.. Sruti contradicts Anubava.

Right interpretation :

- You will become Brahma in future.

Tat Tvam Asi :

- Can't reveal you are liberated here and now.

Advaitin :

- Anukoola Tarqam - Basic argument, Suppose Pratyaksha Pramanam is a fact.
- Aham Samsara is Branti, not fact, It is error - Our Siddanta.
- Fact established by Pratyaksha Pramanam can be changed.

Pratyaksha says :

- There is cloud / Blue sky / Sun rising.
- Doesn't say real / Unreal.
- Reality not proved by Pratyaksha, It is our imagination only.
- Reality of the world - Not Pramana Siddam but Agyana Siddam.

World	Satyatva of world
<ul style="list-style-type: none"> - Pratyaksha Pramana Siddham - Revealing Mithya Vastus → Prapancha / Samsara / Ahamkara - Continues to be Pramana - Ahamkara will have Birth / Vikalpam – Pramatra / Pramana / Prameyam will be there / Have Parinamas - Since its Mithya, I don't give Validity to it 	<ul style="list-style-type: none"> - Sruti is negating Satyatvam, then world becomes Mithya - Sruti can't negate Mithya Prapancha, because it is revealed by Pratyaksham - Sruti negates Satyatva of Prapancha and reveals Mithyatvam <p>Sruti :</p> <ul style="list-style-type: none"> - All பொருள் - Satyatva of world is Agyana Siddham - W.r.t Sakshi - Nitya / Shudha / Mukta - Svabava Aham Asmi

Sruti does 2 Jobs

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graph TD; A[Sruti does 2 Jobs] --> B[- Revealing freedom of Sakshi]; A --> C["- Mithyatvam of Ahamkara and Prapancha<br/>- Negation of Satyatvam of Ahamkara and Prapancha<br/>- Pratyaksha deals only with Ahamkara and World, doesn't deal with Sakshi<br/>- Pratyaksha has no Access to Sakshi Pramana<br/>- Prapancha Nisheda by Sruti<br/>- Pratyaksha doesn't reveal Satyatvam it says? There is world How it comes? Branti<br/>- Satyatva is Agyana Siddam<br/>- Negate Satyatva of Prapancha – Problem / Limitations become Satyatvam"]; B --- D[- Revealing freedom of Sakshi]; C --- E["- Mithyatvam of Ahamkara and Prapancha<br/>- Negation of Satyatvam of Ahamkara and Prapancha<br/>- Pratyaksha deals only with Ahamkara and World, doesn't deal with Sakshi<br/>- Pratyaksha has no Access to Sakshi Pramana<br/>- Prapancha Nisheda by Sruti<br/>- Pratyaksha doesn't reveal Satyatvam it says? There is world How it comes? Branti<br/>- Satyatva is Agyana Siddam<br/>- Negate Satyatva of Prapancha – Problem / Limitations become Satyatvam"];
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- Revealing freedom of Sakshi

- Mithyatvam of Ahamkara and Prapancha
- Negation of Satyatvam of Ahamkara and Prapancha
- Pratyaksha deals only with Ahamkara and World, doesn't deal with Sakshi
- Pratyaksha has no Access to Sakshi Pramana
- Prapancha Nisheda by Sruti
- Pratyaksha doesn't reveal Satyatvam it says? There is world How it comes? Branti
- Satyatva is Agyana Siddam
- Negate Satyatva of Prapancha – Problem / Limitations become Satyatvam

- Sruti need not negate Mithya Prapancha, To enjoy Jeevan Mukti, need Mithya Prapancha.

2 ideas / 2 Pratyayas / After Sravanam of Mahavakya

- Aham Karomi because of Anubava and Pratyaksha / Jyeshta } We think
- Aham Bokta / Samsari
- Its born out of Agyanam, There drop it
- Both ideas in Mind - Revealed by Atma

Conflict : What to Keep

- Mithya Samsari is Mithya Pramana Siddha
- Ahamkara Satyatvam is Agyana Siddam
- This has to be understood as Mithya
- Ahamkara is Mithya and Problem is also Mithya not Satyam
- Vyavaharika Satyam

- Aham Sad Brahman
- Aham Mukta
- Because of Shastra
- Paramartika Satyam
- Sruti reveals That Ahamkara doesn't have Paramartika Satyatvam
- Therefore no contradiction

As long as we are doing Vyavahara :

- We are in Vyavaharika Prapancha, Vyavaharika Pramanams valid.
- Vyavahara Kale - Use Vyavaharika Pratyaksha Pramana.
- Is this Paramartika Satyam then come to Sruti Aham Karta - Mithyatva Nischaya.
- Tyaga of Ahamkara - Not Nirvikalpa Samadhi.

In Vyavaharikam :

- Eyes / Ears open, Mind in operation - Pratibimba Chaitanya active.
- Therefore understanding Ahamkara is Mithya is Tyagam, Pashyan - Shrinvan Ok.

Verse 6 and 7 :

सद्ब्रह्माहं करोमीति प्रत्ययावात्मसाक्षिकौ ।
तयोरज्ञानजस्यैव त्यागो युक्ततरो मतः ॥ ६ ॥
सदस्मीति प्रमाणोत्था धीरन्या तन्निभोद्भवा ।
प्रत्यक्षादिनिभा वापि बाध्यते दिग्भ्रमादिवत् ॥ ७ ॥

It is reasonable that of the two ideas, 'i am existence-Brahman' and 'i am an agent' both of which have the self for their witness, the one owing its origin to ignorance should be given up. Springing from Evidences which are only apparently so Viz., Sense-perceptions etc., it gets negated like a mistaken notion of a direction by the other one which has its source in the right Evidence of the Vedas. [Chapter 18 - Verse 6 and 7]

- Purva Pakshi doesn't accept Tat Tvam Asi.
- Anubava Pramanam - I am limited, Sruti no right to contradict...
- Jyeshtha / Upajeeva Pramanam...

Interpret :

- You will become limitless
 - Now not limitless
- 1) If I am limited is a fact born out of Pratyaksha then can't be changed.
 - That I am limited is a Pramana Siddha.
 - 2) Pratyaksha Pramana dealing with Ahamkara I.
 - Sruti talking about Paramartika Sakshi.

Definition of contradiction : 2 different things

- In one Locus - if opposite attributes then contradiction.
 - Rama is short and tall Contradiction, Rama / Short / Lakshmana tall / No Contradiction.
 - Ahamkara ever is Parichinnam, not taking Vachyartham but Lakshyartham.
- 3) When talk of Sakshi no contradiction...
- When Sruti says - No Dvaitam

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Na Bhumi Rupaha... No Bhumi, Apaha...

How to reconcile :

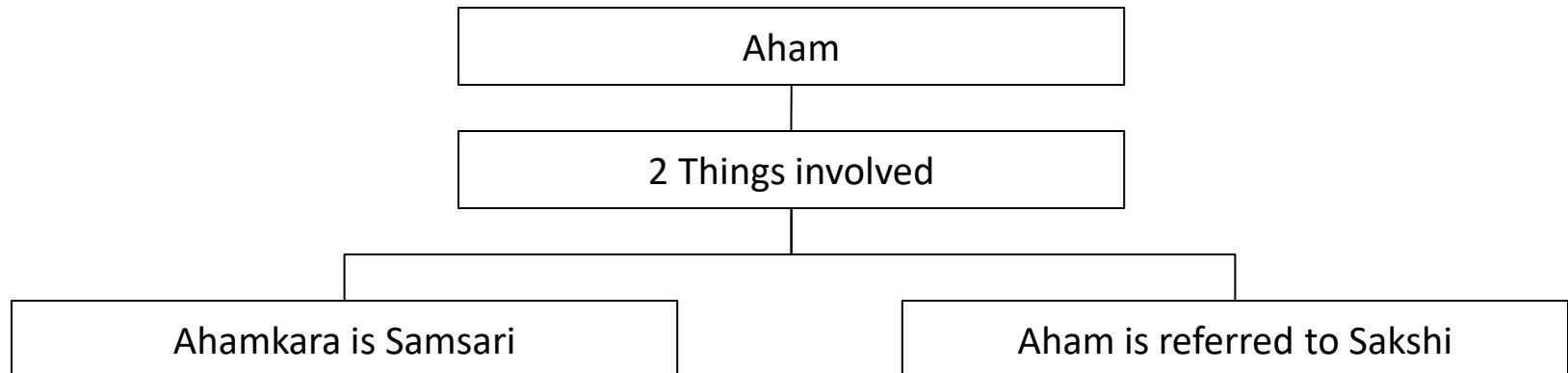
- Sruti never negates Prapancha.
- Negates Satyatvam which is not Pratyaksha - Siddhi.

Sruti :

- Is it real ?
- Satyam?
- Mithya ?

Eyes show sun rise :

- Sunrise real or false not proved by eyes.
- Pratyaksha reveals Prapancha...
- Sruti negates Paramartika(absolute) nature of Prapancha.
- World continues as Vyavaharika Satyam.
- Pratyaksha capable of revealing Vyavaharika Prapancha only.
- Sruti negates Paramartika Pramanyam of Pratyaksha.
- Dvaitatya Satyatvam negated by Sruti.
- Sruti negates Satyatva Prapancha
- Sruti negates Aham Samsari.
- Not referring to pure Ahamkara
- Not referring to Pure Kaivalya Ahamkara, Ahamkara is Samsari.



- When person says Aham, it is mix of Ahamkara and Sakshi.
- Not pure Ahamkara or Sakshi.
- Ahamkara Adhyastha Sakshi
- Ahamkara Upadhika Sakshi
- Sakshi Adhishtana Ahamkara not Kevala Ahamkara.
- Ahamkarasya Mithyatva.... Nir Adhishtana Brahma



Mithya Adhishtana Sakshi required

- Kevala Sakshi is when we are sleeping, Sleep = Ahamkara Rahita Sakshi..
- Sakshi Rahita Ahamkara not possible.

Example :

- Sarpa Rahita Rajjuhu is possible
- Rajju Rahita Adhyasa Sarpa(Our Snake)
- Aham Samsari... Aham(Mix of Sakshi and Ahamkara)
- Samsaritam belongs to Ahamkara Amsha.
- Ahamkara Samsaritam Sakshi Aropyate in Aham.

Drk Dvesha :

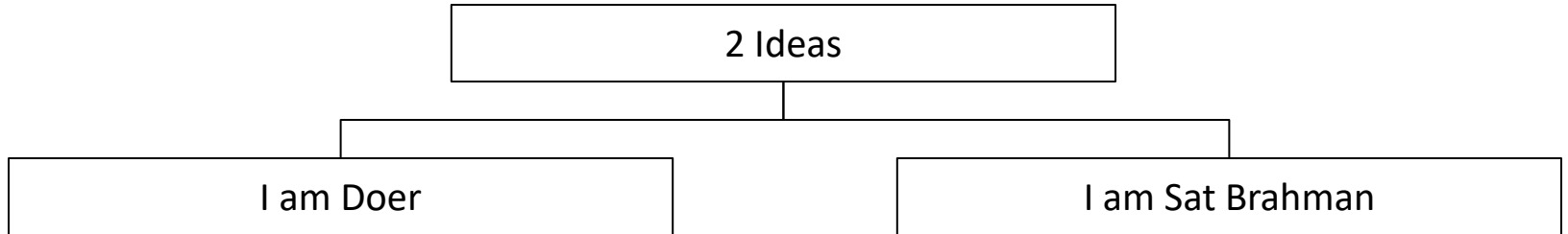
- Tasmin Sakshihi...
- Redness superimposed on clear crystal, “Ahamkara Superimposed on pure Sakshi”

- Aham in Sakshi - Not Pramana Siddham, Pramana Reveals Aham of Ahamkara... that is Pramana Siddham.
- In Sakshi Aham is Adhyasa, Siddham Natsu Pramana Siddham
- World is Vyavaharika Pramana / Pratyaksha Siddham - Satyatva of world is Adhyasa Siddha
- Similarly Ahamkara is Vyavaharika Pramana Siddham.
- Sakshi Adhyasa, Samsara Aham.
- Ahamkara Adhyasa - Shastra - Does it negate.
- During Ahamkara - I am limited / Coming / Going / write letter / Teach... Use Vyavaharika Pramanam.
- Sruti can't negate this.
- At Vyavaharika level Sruti accepts limitation of Ahamkara.

What Sruti Negates?

- Ahamkarasya Samsara Sakshihi - Aropyate
- Adhyasa Siddha (Comes because of Agyanam / Aviveki of Sakshi) because of confusion between.
- Ahamkara and Sakshi, attributes of Ahamkara Mixed up.

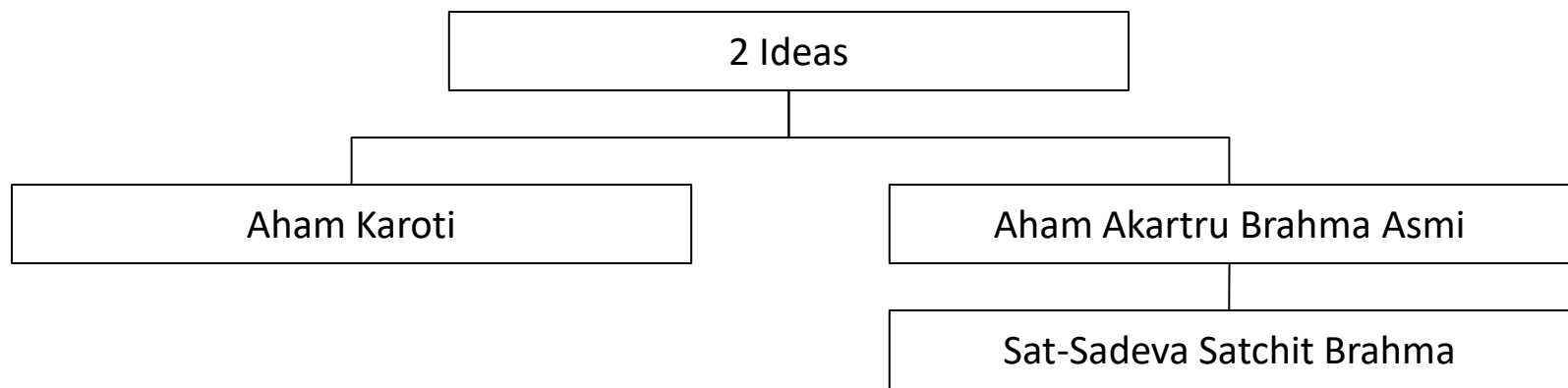
Sakshina Samsara	Agyana Janya
Agyana Janyam Natu Pramana Janyam	Adhyasa Sakshi Nivartate



- Both illumined by Sakshi.
- Between 2 - whatever is born of Agyanam / Adhyasa... Alone must be dropped.
- Aham Karomi(is Adhyasa) / Sakshina Na Karmini
- Sakshina Brahmanatvam is Shastra Pramana Janyam...
- Ahamkara alone doing - Pashyan... Srinvan... Jigran...
- Karmani - Akarma Pashyet, Sakshi not doing
- Ahamkara Karoti - Shastra ok Aham Karomi... goes to Sakshi, Sakshi not doing.
- Sruti negates... Sakshita Kartrutvam.
- Kartrutvam not Ahamkarasya Kartrutvam, Sakshita Kartrutvam is Agyana Janya.

Verse 7 :

- 2nd Line of line 6 elaborated.



Dhi - Intellect or Jnanam :

- This knowledge is born out of Shastra, right - Unnegatable knowledge.
- Aham Karta / Parichinnaha / Bogta / Karmi, is born out of seeming Pramanam.
- Not Pramanam but like Pramanam... Not real / False Pramana.
- When we see rope snake, I am seeing snake

I am Seeing	Snake
<ul style="list-style-type: none"> - Pratyaksha Pramana - Rajju is Pratyaka Pramana Siddha - More powerful than Pramana Abhasa Siddah - Aham Karoti / Suffering Anubava Abhasa Siddam - Centred on Ahamkara not Aham(which is only Sakshi) 	<ul style="list-style-type: none"> - Pramana Siddha Eva Bhati - Not Pratyaksha Pramana Siddha but Pratyaksha Pramana Abhasa Siddha - Pramana Abhasa Siddha Jnanam Badate, negated

How to prove?

- Go to sleep - I Sakshi am there but Ahamkara / Samsara not there, Anvaya Vyatireka... Ahamkarasya Samsara...
- I am pouring the suffering on Aham which is Anubava Abhasa Siddham.
- Knowledge born out of Seeming Pratyaksha.
- Anubava Pramanam - Has to be negated, like confusion regarding direction.
- Taking East as West.
- I am Samsari - Because I am experiencing it.

Vedanta :

- Because you are experiencing it, it is not Atma, non-self Sakshi.
- What you experience is object of experience Centred on Ahamkara.

You are Experienter - Subject :

- If Sakshi had Samsara you will never know it.
- To know Samsara of Sakshi, you will have to objectify Sakshi, Have another Sakshi.
- All Samsara belongs to Ahamkara only, not Sakshi.
- No contradiction between Sruti and Pratyaksha.
- Happily say - I am Ananda, Free, don't say with memories of daughter...
- Ahamkara is facing all problems - Not me Aham.
- Ahamkara is under control of world, never free.
- I - Sakshi am ever free - Self Evident.

Verse 8 :

कुरु भोक्तेति यच्छास्त्रं लोकबुद्धयनुवादि तत् ।
सदस्मीति श्रुतेर्जाता बाध्यतेऽन्यैतयैव धीः ॥ ८ ॥

When they say, 'Do this' and 'You are Experiencers' the scriptures restate popular conceptions. The Knowledge, 'I am existence' Arises from the Sruti. The other (Arising from injunctive Scriptures) is negated by it. [Chapter 18 - Verse 8]

My feeling is Samsaritvam :

- Feel - Means Ahamkara condition.
- What is Pramana by you is Pramana Abhasa, due to Aviveka... there is Adhyasa.
- Accept Shastra because, it is saying Tat Tvam Asi, Suppose Shastra tells you are Karta / Bokta

Pramana Janyam or Pramana Abasam?

- Entire Karma Khanda = Teaching based on assumption every Jiva is karta.
- Satyam Chara... We are Karta and get karma Phalam also.
- Therefore Sruti thinks we are Bokta / Parichinna / Rituals / Svarga Loka... Varna Ashrama / Not Sarvagatam.
- Karma Khanda takes Jiva as - Karta / Bokta - Not Pramana Abhasa.
- If so, Tat Tvam Asi - Abhasa - False.

Upanishad :

- Jati - Neeti... Yat Adreshyam....(Mundak - Chapter 1 - 1 - 6)Both Pramana Siddha.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, Unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotrādūragam

nāmarūpaguṇadoṣavarjitaṃ |

deśakālavīṣayātivartī yad

brahma tattvamasi bhāvayātmani || 254 ||

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects - That Brahman Thou Art - Meditate on this in your mind. [Verse 254]

Aham Karta also fact :

- Saguna Parichinna by process can't become Aparichinna / Nirguna.
- It can become another type of Saguna.
- If Aham Karta is Abhasa / Then Tattvam also Abhasa(Purva Pakshi)
- Pramanam Requires certain condition.
- Pramanatva Anadigata Vishayam Pramanam.
- Should reveal something new - Not known by other means of knowledge.
- Rituals - No science... can say, Svarga - No one knows

Vedas - Only source

- If already known through other Pramanas - Then Sruti not Pramanam.

Karma Khanda - Vakyams :

- Anuvada Vakyam - Not Pramana Vakyam.

No need to say :

- Agni is antidote for cold all know.
- I am karta - Everyone knows before Karma Khanda / Jnana Khanda.

Shastram need not tell this :

- Shastra not revealing karta... not Pramana, Vakyam - Anuvada Vakyam... Durbala Vakyam.
- Pramana Vakyam knocks off Anuvada Vakyam, Validity - Knocked out.
- Initially accept Anuvada Vakyas, Because not ready for Pramana Vakyam.
- Banana skin - Remove and then eat - Not remove 1st - Retain skin till ripening.
- Kartrutva Adhyasa is (Skin) required in Karma Khanda - Useful - Puja / Upasana / Karma Khanda, Once Sadhana Chatustaya Sampatti - Ripe...
- Kartrutva Adhyasa - Can't taste Amrutam.
- Drop Karma Khanda Anuvadas - skilfully - Accepting Adhyasa.
- Tat Tvam Asi - works when Kartrutva Adhyasa is dropped, without ripeness - Don't peel.
- Tat Tvam Asi - Peels off Kartrutva Adhyasa.
- Ratha Kalpana - Katho... Bokta, Shiv Manasa Puja...

- Anuvada - Reinstatement of what is known, Tat Tvam Asi... fresh knowledge.
- Shad Lingam - Apoorvata. In Kartrutva, Boktrutva, No Apoorvata.
- Aham Akarta = Has Apoorvata, taken as Jnanam.

Pratyaksha	Karma Khanda Sentences
Kartrutvam because of Abhasa	Anuvada not Valid

- No Kartrutvam in 'Aham Brahma Asi'

Lecture 157

No Contradiction between Sruti / Anubava :

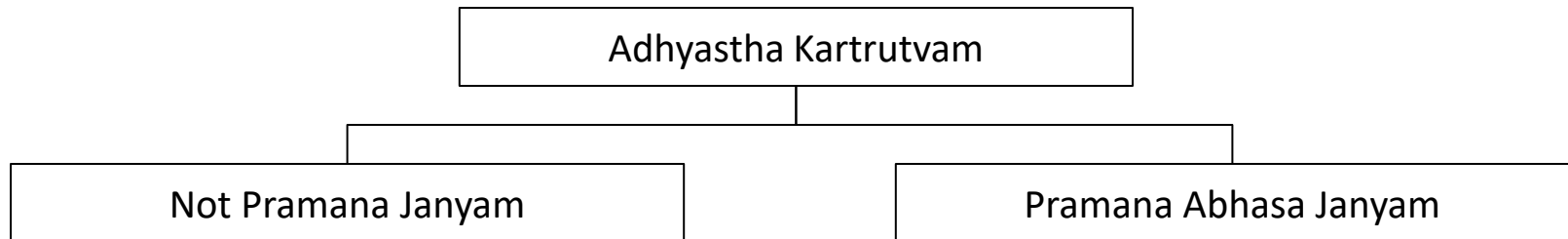
Sruti	Anubava
<ul style="list-style-type: none">- Akartru- Aboktru- Brahma- Aham Karasya Sakshi Adhishtana Buta Atma Buta	<ul style="list-style-type: none">- Karta- Bokta- Jeeva- Prabala Tvam Pratyaksha Pramana Ahamkara

- You are Brahman not Ahamkara

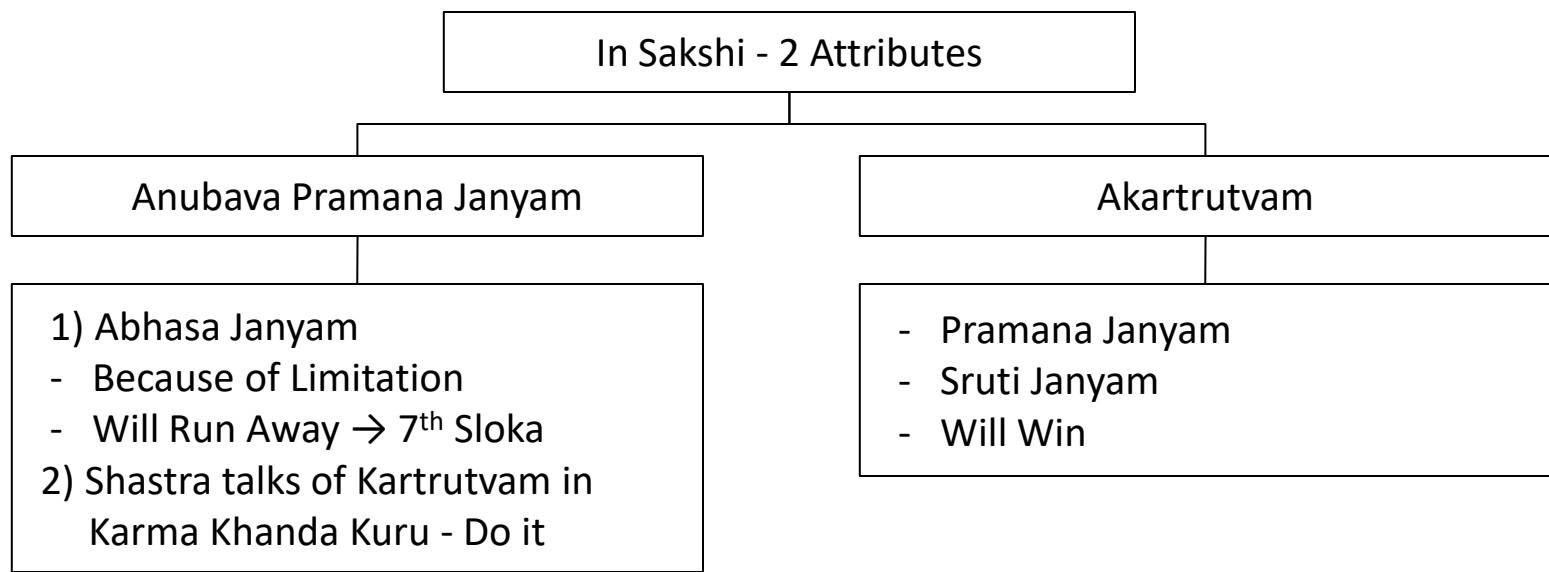


Kartrutvam belongs to Ahamkara

- Due to Anonya Adhyasa - Kartrutvam superimposed on Sakshi.
- Anonya Tadatmayam between, Ahamkara and Sakshi, we commit mistake.



- Because of Abhasa / Adhyasa / Ahamkaras Kartrutvam Superimposed on Sakshi, Sruti Amrutam of Sakshi.



- Anubava = Pramana Janyam.
- If Karma Khanda not Pramana Abhasa, then, Tat Tvam Asi, also not Pramana Janya Abhasa.

Karma Khanda :

- Not Pramanyam
- No Apoorvatvat Vishaya (Not new), Kartrutva Buddhi is there before study of Karma Khanda.
- Not Pramana - Apoorva Abava - Bava.
- Loka Buddhi / Karma Khanda, Anuvada Vakyam.
- Anubava and Karma Khanda - Don't reveal Kartrutvam.

Verse 9 : Prasankyana Vadi

सदेव त्वमसीत्युक्ते नात्मनो मुक्ता स्थिरा ।
प्रवर्तते प्रसंचक्षामतो युक्त्याऽनुचिन्तयेत् ॥ ९ ॥

(Objection). Absolute liberation does not arise when one is told, 'Thou art that'. One should, therefore, have recourse to the repetition (of the idea, 'i am Brahman') and support it with reasoning. [Chapter 18 - Verse 9]

- Verse 9 to 18 - 10 Slokas - Purva Paksha

Main Argument :

- Sravana Matrena Jnanam Na Bavati, listening not enough.
- Any number of hearing - No knowledge.
- Idea only = Purusha Jnanam, book knowledge, Intellectual knowledge.
- Do Avritti / Japa - Aham Brahmasmi in 'Mind'

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

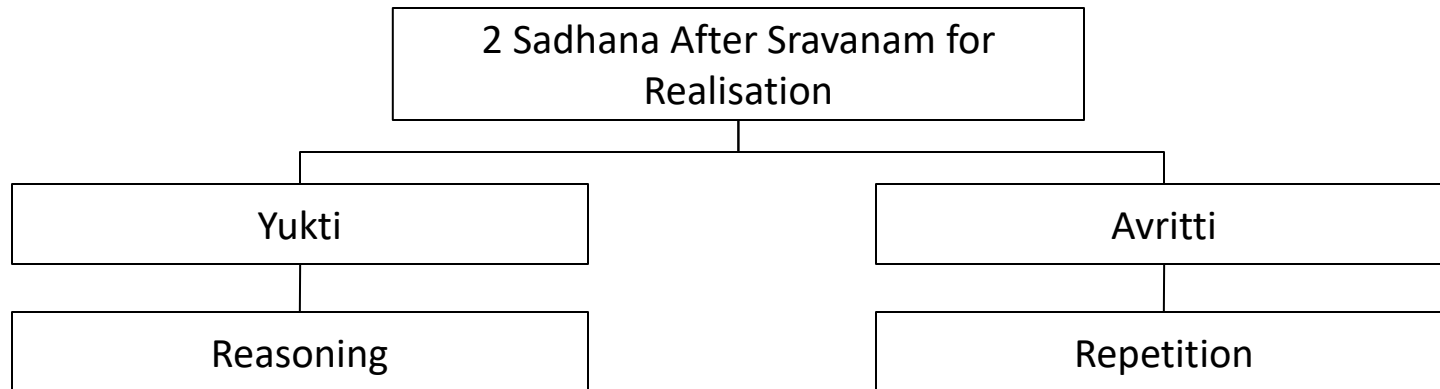
Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Upakrama Padam, You are Brahman / Feel...
- One doesn't experience / Feel freedom / Liberation clearly.

Sankshepa - Purva Pakshi :

- Along with Yukti (Reasoning) and Prasankyana Avritti... Soham... Aham Brahma Asmi.
- Mantra Avritti for Chitta Shudhi... Saguna Ishvara Upadesa.
- Mahavakya Upadesa - Teaching not for Avritti...



Vedanta :

- Mananam / Nididhyasanam not for realisation, but for Pratibanda Nivritti, drop Doubts and Habitual reactions.
- Not for Jnanam / Vignanam
- Not for Sakshat Kara Jnanam / Anubava.

Verse 10 :

सकृदुक्तं न गृह्णाति वाक्यार्थज्ञोऽपि यो भवेत् ।
अपेक्षतेऽत एवान्यद्वोचाम द्वयं हि तत् ॥ १० ॥

Even acquainted with the literal meaning of the sentence one, once told, cannot know its true import but requires other things which, as we have said, are two. [Chapter 18 - Verse 10]

- During class, student may understand meaning of Mahavakyam and say Aham Brahma Asmi, intellectual understanding not realisation.
 - Science - Applied science
 - Study - Application
 - Theory - Practice
 - Tat Tvam Asti(Sravanam) - Mananam / Nididhyasanam.
 - Yukti and Prasankyanam for Sakshatkaram.

Verse 11 :

नियोगोऽप्रतिपन्नत्वात्कर्मणां स यथा भवेत् ।
अविरुद्धो भवेत्तावद्यावत्संवेद्यताऽदृढा ॥ ११ ॥

Just as an injunction regarding Vedic actions is necessary, so it is not incompatible in the case of one so long as one has not directly known the self and its knowledge has not been firmly grasped.
[Chapter 18 - Verse 11]

Karma Khanda: Example - Rituals :

- Jyotishtoma Yaga - Gives Svarga, Study - Purva Mimamsa Sutram(Study - No Swargam)
- Jnanantaram Anushtanam (Practice), Brahma Vitu Param Apnoti.
- Atma Vittu Sokam Tarati, Freedom from... Sorrow / worry continues.
- Aparoksha Sakshatkara Jnanam comes by Anushtanam (Practice)

Verse 12 :

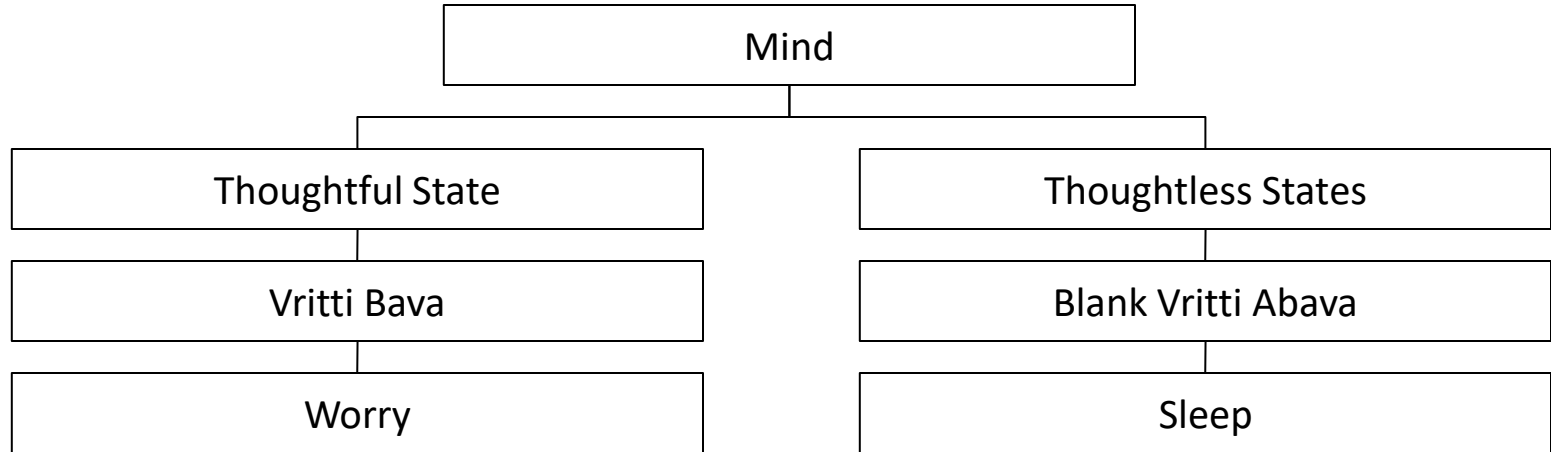
चेष्टितं च तथा मिथ्या स्वच्छन्दः प्रतिपद्यते ।
प्रसंख्यानमतः कार्यं यावदात्मानुभूतये ॥ १२ ॥

All one's efforts (Viz., self-control etc.) become useless if one can know Brahman without being enjoined. One should, therefore, go on with the repetition so long as the self is not known. [Chapter 18 - Verse 12]

- Sanyasa only for Avritti - Aham Brahma Asmi, No other duty.
- Kshama / Dama disciplines prescribed, So that withdrawn mind is available for Avritti - Prasankyanam.

Why Sanyasa?

- For Yukti and Prasankyanam



- Atma Anubuti - Thoughtless state... Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

- Millions waiting for Atma in Mind - Problem with teacher, like waiting in station without Name / Form... city will come after another river.

Verse 13 :

सदस्मीति च विज्ञानमक्षजो बाधते ध्रुवम् ।
शब्दोत्थं दृढसंस्कारो दोषैश्चाकृष्यते बहिः ॥ १३ ॥

Firm impressions originating from sense perception do surely negate the knowledge, 'i am Brahman Arising from the Sruti. Moreover an Aspirant is Attracted towards external objects through impurities (Such as, Attachment and so on). [Chapter 18 - Verse 13]

Why Realisation doesn't come?

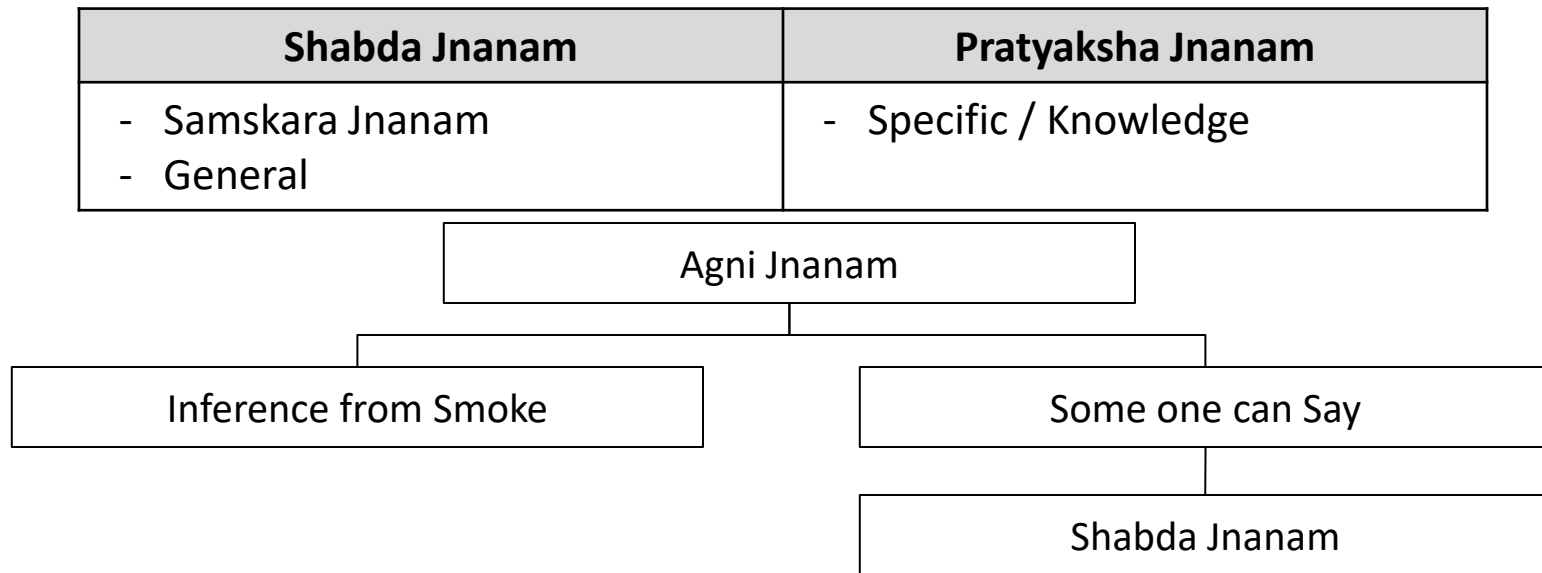
Sravanam Janya Jnanam	Pratyaksha and Anubava
- Feeble	- Janya Samskara is every powerful, knocks out Shabda Janya Jnanam - Aham Karta Very Strong

- Drida Samskara negate Sravana Jnanam.
- Because of Raga / Dvesha - Paranchkani... Seeker Drawn outside.
- Pratyaksha Samskara Weakens Shabda Janya Samskara.

Verse 14 :

श्रुतानुमानजन्मानौ सामान्यविषयौ यतः ।
प्रत्ययावक्षजोऽवश्यं विशेषार्थो निवारयेत् ॥ १४ ॥

Perceptual Knowledge which has for its objects Particular properties of things does surely contradict that which Arises from hearsay and inference and which is related only to generic Properties of things. [Chapter 18 - Verse 14]



- Specific Nature - Small / Big - Not known, Go and see - Specific more details.



Pratyaksha Jnanam - Specific Vishesha Jnanam

- Knocks out general knowledge - (Samanya Jnana = Anumana and Shabda Jnana General)

Aham Brahma	Aham Karta / Bokta
<ul style="list-style-type: none"> - Asmi - Shastra Janyam - General Knowledge - Samanyam 	<ul style="list-style-type: none"> - Pratyaksha Janya Vishesha Jnanam - Badate - Negated

Verse 14 :

श्रुतानुमानजन्मानौ सामान्यविषयौ यतः ।
प्रत्ययावक्षजोऽवश्यं विशेषार्थो निवारयेत् ॥ १४ ॥

Perceptual Knowledge which has for its objects Particular properties of things does surely contradict that which Arises from hearsay and inference and which is related only to generic Properties of things. [Chapter 18 - Verse 14]

Purva Pakshi :

- By 'Sravanam' no Jnanam, Therefore no Moksha.
- After Sravanam... Prasankyanam required
- Pratyaya 'Avritti' - Later produces jnanam Anubava / Sakshatkaraha real knowledge Capable of liberation.

Sravanam :

- Incomplete knowledge.
- Sanyasi Ashrama for Prasankyanam, Grihasta has other Avrittis.

Agyanis intimate experience :

- I am limited, As long as Drida Samskaras are there, no knowledge possible.
- Shabda Pramana - Anumana can produce, Non specific General knowledge.

‘Inferred knowledge of fire’ :

- Huge / Mild - No specific
- Horn - No Big / Small / Make of car
- Confusing - Some one behind - Male / Female / Height / Weight...
- Lingena - No specific nature known.
- Sravanena Shabda Pramanena - No specific nature.
- There is temple... General knowledge... Not as good as Anubava...
- Samanya Jnanam / Aapatha Jnanam - Superficial...
- Anubava Janyam - Intimate / Specific knowledge - My sorrow / My depression

Aham Brahmasmi	Aham Dukhi
<ul style="list-style-type: none">- Too weak, general, Diffused light- I won't get it - You wont get it	<ul style="list-style-type: none">- Specific- Convergent light stronger- Strong Samsaritvam diffuses off weak Aham Brahmasmi (Cryingly Said)

Verse 15 and 16 :

वाक्यार्थप्रत्ययी कश्चिन्निर्दुःखो नोपलभ्यते ।
यदि वा दृश्यते कश्चिद्वाक्यार्थश्रुतिमात्रतः ॥ १५ ॥
निर्दुःखोऽतीतदेहेषु कृतभावोऽनुमीयते ।
चर्या नोऽशास्त्रसंवेद्या स्यादनिष्टं तथासति ॥ १६ ॥

No one is seen freed from the distress of this Trasmigratory existence simply by understanding the meaning of the sentence. If, however, a rare man is seen to be freed from such distress on the mere hearing of it, he must be inferred to have practised repetition in previous lives. Moreover our conduct will have to be regarded as non-scriptural (If you do not admit the existence of an injunction) in this case. But that is not desirable.[Chapter 18 - Verse 15 and 16]

- If 'Sravanam' should produce knowledge, and knowledge should reduce Dukham.
- All seekers should find themselves floating in joy.
- Nobody seen free from sorrow After Vyavahartham Jnanam / Pratyaya.

Always see Miserable Jnani :

- Rare person - Gets Jnanam Sravana Matrena - Prasankyanam Bina... Becomes Nir Dhukaha...
- Has done Avritti in previous life.
- Krutam Prasankyanam... based on Pratyaksha...

Mimamsa Argument :

- Sanyasa enjoined in Veda...
- Sanyasi redundant if Prasankyanam is not required

Veda Vidhi not required :

- Who says Veda Vidhi is there for Prasankyanam Sanyasi.
- When he falls from Sanyasa... it is Papam Aaruda Patitaha... fall after climbing up.
- Dosha for violating Vidhi... For Vidhi Tyaga... Papam will come.
- White dress not Vidhi... No Papam
- Yellow dress not Vidhi... No Papam - Brahmachari but Sanyasi - Veda Vidhi...

Verse 17 :

सदसीति फलं चोक्त्वा विधेयं साधनं यतः ।
न तदन्यत्प्रसंख्यानात्प्रसिद्धार्थमिहेष्यते ॥ १७ ॥

Just as Everywhere in the Vedas the means to an end is enjoined after stating the result to be Achieved, so, here the result 'Thou Art That' is stated and the means can be nothing but this repetition which only is regarded as being capable of revealing an eternally existing thing.
[Chapter 18 - Verse 17]

- Siddanta Purva Pakshi... Tat Tvam Bavishya Asi...
- How present tense in Mahavakya.

Salesman :

- You are getting this benefit Phalam - will be coming.
- Sadhanam Prescribed for that Phalam.
- Phalam first - you are Brahman - Spoon free.

Sadhana :

- Buy for Rs. 2300...
- Here Phalam = Jnanam with 'Mind' Jnanam will come - Connected with Jnanam - believable.
- Jnanam not by eating, Yoga like Svarga.
- In Nirvikalpa Samadhi - Listen and Mind and realise and be free.
- Purva Pakshi... condemn experience

Verse 18 :

तस्मादनुभवायैव प्रसंचक्षीत यन्नतः ।
त्यजन्साधनतत्साध्यविरुद्धं शमनादिमान् ॥ १८ ॥

Therefore, Practising self-control etc. And renouncing everything incompatible with this end and the means to it, one should carefully Practise the Sa repetition in order directly to know the self. [Chapter 18 - Verse 18]

Conclusion :

- Because of above arguments - Practice.
- 'Mind' - Aham Brahma - Avritti... Indirect / General / Intellectual - Knowledge from Mahavakya.
- Do Prasankyanam sincerely for Atma Anubava, Direct experience - Sakshatkaram.

Jnana	Vigyana
Knowledge	Realisation

- Now Purva Paksha - Siddham for intense 'Mind' - Sanyasi...
- Whatever opposed to Sakshatkara and Prasankyanam and others Supporting Kshama / Sadhana Chatushtaya Sampatti / Titiksha.
- Upanishad Rahasyam... After negating Anatma, Vedanta concludes teaching and doesn't ask person to do anything more.
- If Vedanta expects us to do something, this section would have been taken in karma Kanda.

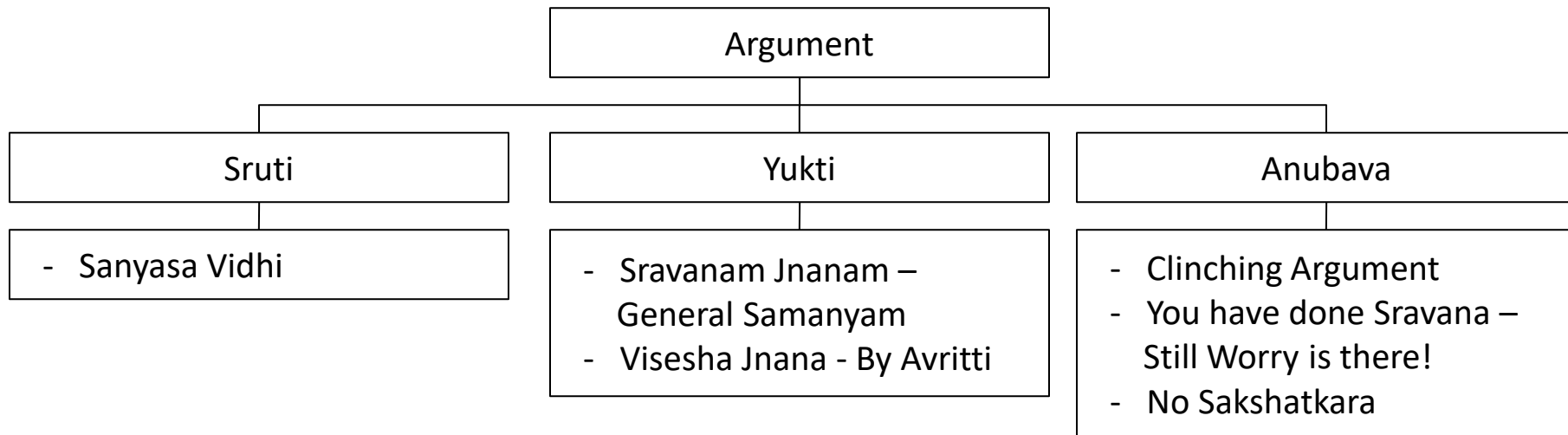
Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> - 3 Steps - Knowing - Doing - Phalam - Thatho Dharma Jingyasa - Purva Mimamsa Sutra - If Moksha Acquired by doing Avritti - will come here in Karma Khanda(Karma Jingyasa Grantha) - Existence = Material Cause → Avritti will not give Jnanam - Aham Brahmasmi Avritti will not Produce Jnanam 	<ul style="list-style-type: none"> - 2 Steps - Know - Phalam - Moksha not Kriya Sadhyana, it is Jnana Sadhyana - We don't do anything in Jnanam - Jnanam never result of doing something - Pramana Vichara = Sravanam = Produces Knowledge without doing - Sravana Produces Knowledge alone.

Lecture 159

- Verse 9 to 18 Prasankya Vada.

Purva Pakshi :

- By Sravanam neither Jnanam or Moksha possible.
- Vritti Anuvritti / Aavritti.. Japa required...
- Sakshatkara - Anubava rises - Direct knowledge capable of liberation.
- Intellectual / Book / Indirect / Paroksha Jnanam not sufficient for liberation.
- Tasmāt Anubavaya Moksha, Do Vritti Avritti...



Verse 19 :

नैतदेवं रहस्यानां नेतिनेत्यवसानतः ।
क्रियासाध्यं पुरा श्राव्यं न मोक्षो नित्यसिद्धतः ॥ १९ ॥

(Reply). This is not so; for the Upanishads end with not this, not this (And deal with nothing else). Results to be Achieved by means of Actions are heard of in the previous part of the Vedas but not liberation which has an eternal existence (And is not Achievable by means of any action)[Chapter 18 - Verse 19]

Shankara :

- Sravanam gives Sakshatkara Aparoksha Jnanam.
- If not, can't be called Pramanam.
- Aavritti to be done not mentioned in Vedas.

Moksha never produced :

- Nasti Nasti - Akrutaha – Krutena...
- Any Avritti can't produce Moksha... Becomes karma Phalam - Should have been in karma Kanda.
 - Prasankyanam - Can't produce knowledge.
 - Any Vritti Anuvritti - Can't produce knowledge.
- Non understood Vritti will not become Understood Vritti by Avritti.
- Aham Brahmasmi if not meaningful by Sravanam, Avritti no use... not meaningful.
- May help Chitta Shudhi - Not Moksha, Veda mantra Avritti - For Chitta Shudhi.
- Need to get rid of material entanglements.
- Repetition is not a Pramanam, 1008 Gayithri - No Artha.
- Vakya Vichara = Sravanam you are operating Pramanam, by enquiry into Tad / Tvam Pada - Vichara.
- Knowledge of London - Paroksha because.
- London is Paroksha Vishaya... far away from me.
- Atma myself - Nitya Aparoksha.

- Aparoksha Vishaya Shabda Jnanam = Aparoksha Jnanam.
- Paroksha Vishaya Shabda
- Jnanam = Paroksha Jnanam
- Atma = Nitya Aparokshatvat...
- Sravanam in Jagrat Avastha... so many Dualities' / Vikalpas are there in Jagrat...

How to know Nirvikalpa Jnanam in Savikalpa Jnanam?

- Nirvikalpa Jnanam Agochara because Savikalpa is Mithya.
- Atma - Nitya Nirvikalpa... Understand.

Vikalpas are Mithyas :

- Division / Duality / Differences
- Pramatra / Pramana / Prameya
- Shastra / Sishya / Atma Nirvikalpa, at all times / Avasthas / Shariram Kosha.
- You are Nirvikalpaka Atma at this moment and functioning as Pramata.
- And Pramana and Prameya seems to function now, Even now in Vyavahara.
- You are all the time, Nirvikalpa only.
- Therefore why should I remove Mithya Vikalpas through 'Mind'
- In 'Mind' - Vikalpas will go and then Nirvikalpa Avastha will come....
- And Then Nirvikalpa Jnanam will come.

- Let Vikalpas remain - Know them as Mithya only, is enough.
- Enough if you understand them as Mithya.
- If I take Vikalpas as Satyam then remove them in 'Mind', during Nirvikalpa Avastha.
- I will be Nirvikalpa Atma... and get Nirvikalpa Jnanam.
- When I come out of Avastha, I will come to Savikalpa Avastha and become Samsari.
- Every time you sleep, it is Nirvikalpa Avastha, Class / Teacher / All go....
- Sravana Kala Eva, Savikalpa Eva, Aham Nirvikalpaha Arhasi...-
- Aparoksha Jnana in Sravana kale.

How you account for Atmavare Mantavyam :

- Mind / Nididhyasanam - Do not produce knowledge / Improve knowledge. It only removes dirt.

Conclusion :

- I am liberated now / Unconditionally, Inspite of all family problems.
- Nididhyasanam - Dropping habitual thinking in light of knowledge in 'Sravanam'
- Seeing meaningless of habitual, thinking in light of new knowledge.
- Basis of 'Nididhyasanam' is I am free, Not expectation of freedom or Jnanam, 'Nididhyasanam' not for Jnanam.

How to do 'Nididhyasanam'?

- Atma is ever free, Anatma never free.
- Whatever happens to Anatma, my fullness and freedom is not affected.
- I am free here and now... Is 'Nididhyasanam'
- Since I have understood Shastric teaching - Tat Tvam Asi.
- Aham Brahmasmi meaningful to me by Sravanam, My liberation is irrespective of all conditions
- Anger / Expectation.. waiting for Jeevan Mukti, Karma Mukti meaningless.

Nididhyasanam :

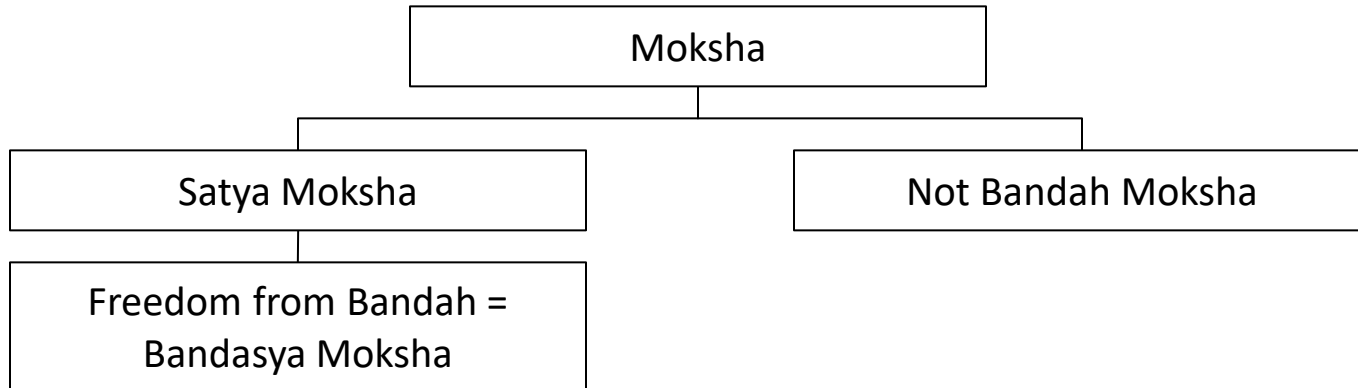
- Knocking off expectation and total acceptance of Anatmas condition.
- Get rid of habitual anger / Depression... Not new experience / Moksha... Nitya Siddaha - Atma.

Chapter 18 - Verse 20:

पुत्रदुःखं यथाध्यस्तं पित्राऽदुःखे स्व आत्मनि ।
अहंकर्ता तथाध्यस्तो नित्यादुःखे स्व आत्मनि ॥ २० ॥

Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the self which is eternally free from any pain whatsoever.
[Chapter 18 - Verse 20]

- No question of liberation because always free : Karika argument
- Drop Ichha of getting Moksha - Nitya Siddah.



- Bandah = Adhyastham Bandah not Satya Bandah.
- What you have thought for yourself.

How long Bandah will remain?

- As long as you think you are bound.

Bondage in my hands :

- Bhagawan can't give, Feelings - Purely mental... see psychiatrist.
- You are free - Buddaha already.
- Shastra negates thinking, that you are bound.
- Whole process = Dropping thought "I am bound "
- Adhyasa Nirasheha Eva Shastram Karoti, Natu Moksham Janayati.

Example :

- Daughter's pain of marks, father feels by Adhyasa - Super imposition.
- Daughters Dharmaha - Fathers Adhyasa / Branti.
- Sarpa dharma, Sarpa Vartate
- If Sarpa dharma, Rajju Vartate = Adhyasa, Superimposition because of Anonya Adhyasa.
- 1st Sentence of Brahma sutra...-

Similarly Ahamkara :

- Ahamkara [Upadhi - Sthula / Sukshma / Karana Sharira and Pratibimba Chaitanyam = Ahamkara]



Has Kartrutvam / Boktrutvam / Sukshmatvam / Raaga / Dvesha / Janma / Mrityu...

- Ahamkara and Attributes - Superimposed on.

- I - Aham Sakshi... Nitya - Aduki.
- I have Adhyastha Samsara - can't be removed by Vritti - Avritti...
- Understand it is Mithya / False / Adhyastham / Kalpitham / Vikalpa, mind's attributes.

Verse 21 :

सोऽध्यासो नेतिनेतीति प्राप्तवत्प्रतिषिध्यते ।
भूयोऽध्यासविधिः कश्चित्कुतश्चिन्नोपपद्यते ॥ २१ ॥

This superimposition (of the Ego on the Self) is negated on the evidence of the Sruti, 'Not this, not this, as if were a reality. And hence no injunctions which are all due to superimposition can by any means be reasonable (After such a negation has taken place). [Chapter 18 - Verse 21]

Vedanta Process :

- Drop idea - I thought I am bound.
 - Dropping thought done in several ways.
 - Get occupied with something else
 - Go to sleep
 - Aham Samsari can't be dropped
 - Worry at night again - when gaps of time available.
- } Temporary solution not permanent

Yoga :

- Chitta with Nirodha - No thought I am Samsari.
- Dropping thought through understanding / Knowledge best.
- Aham Brahmasmi thought - Adhyasa.

Having basis in Jnana :

- Aham Samsari thought - Adhyasa having basis in Ajnanam.
- Many worries forgotten - Suppressed when new worries come... 75 years ago mother-in-law said this... not tackled.

Say :

- Worries / None valid enough to disturb me - Adhishtanam.
- Dropping thought is knowing thought to be false
- Knowing requires Pramanam = Shastram.
- False thought = Aham Samsari / I want liberation
= False thinking
- Mumukshutva = Wanting liberation = Bondage.
- Adhyasa to be negated, Obstacle, Drop by Neti Neti... not Atma...
- Ahamkara also to be negated.
- Are you negating Samsara which is there or that is not there.
- What is - can't be negated - Asti
- What is not - Need not be negated - Not there.

Shankara :

- That which is as though there is negated like rope snake.
- W.r.t Person who is seeing it, there is snake - Seemingly there - Adhyasa... Snake Not sat / Asat.

- Sat - Can't be negated
- Asat - Need not be negated / Can't be seen, Therefore can't be negated.

Sarpa :

- Not sat - If sat - can't negate, Abadyam.
- Sarpa is Badyam can't be negated, therefore not sat.
- Not Asat - Can't be seen by eyes, therefore not Asat.
- As though it is there - Sruti negates, Samsara - Because you are seeing.
- In the vision of Sruti - No Samsara.
- Once negated, Adhyasa can't come back.
- If Adhyasa has to come back Agyana has to come back, But Agyana can never come back.
- Agyanam is Anaadi, Ignorance never started - Not there...
- Agyanam goes - it can never come back.

Shastra :

- Moksha - Nitya... If Ajnana comes back, Jnanis liberated.

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

Neither does the sun shine there, nor the moon,
nor fire; to which having gone they return not;
that is my supreme Abode. [Chapter 15 - Verse 6]

- Not possible for Adhyasa to come again.
- Vidhi - Requires Karta
- Karta - Requires Adhyasa
- Because Atmanaha Akrutvat...
- Vidhi = Rule for observation / To be followed.
- Prasankyanam - Avritti is Vidhi - Agyanam can't come back

Lecture 160

Verse 19 :

- Shankara Negating Prasankyana Vada...
- There is nothing to be done for Moksha rather than, understanding Moksha is my nature.
- If anything to be acquired, action required, Moksha is my Svarupam.
- It is matter of knowing
- Knowledge is not result of a process like Mind... / Vritti Avritti.
- Knowledge result of Pramana Vichara, Understanding what Pramana reveals.
- Here Pramana = Upanishad Vakyam, Understanding Upanishad Vakyam through Sravanam is knowledge - Nothing else required.
- Mananam - Not for knowledge or Moksha
 - I don't require anything to be free

Nididhyasanam :

- Not for Moksha / Knowledge.
- It is repeatedly saying that, nothing required for Moksha.

And adjusting all my reaction to life based on :

- I don't require external or internal condition for Moksha, Based on this understanding is 'Nididhyasanam'
- No new knowledge / Realisation / Experience. Its negation of all expectations.

- Sravanath Eva Jnanam - Jnanat Eva Moksha...
- Moksha is Nitya Siddha Svarupam

Why we say Jnanam gives Moksha and without Jnanam Bandah?

- Shankara don't accept statement - Jnanat - Moksha

Jnanat :

- Adhyastha Bandha Nivritti.
- I only remove falsely / Foolishly superimposed bondage.
- I negate with Sruti - Neti - Neti...

Verse 21 :

- Adhyastham = Kalpitha Banda feel its existing.
- இருக்கிறா மாதிரி இருக்கு.... Becomes Akarta / Abokta - Aham Brahma Asmi.
- I mean what I say
- I am Akarta... who will do Prasankyana which requires karta... / Manasa karma in form of Vritti Avritti.
- If I am Akarta, then can't do Avritti.
- Tat Tvam Asi... you are Akarta... Then Sruti will not ask to do Vidhi...

Commandment :

- Vidhi based on Adhyasa
- Vidhi requiring Adhyasa is not Possible, because Adhyasa is not for him.
- No Adhyasa means no Kartrutvam.

Gita : Ko Vidhi - Ko Nisheda?

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २.४५ ॥

The Vedas deal with the three attributes; be you above these three attributes (Gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the Sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the self.

[Chapter 2 – Verse 45]

Verse 22 :

आत्मनीह तथाध्यासः प्रतिषेधस्तथैव च ।
मलाध्यासनिषेधौ खे क्रियेते च यथाऽबुधैः ॥ २२ ॥

Just as colour is superimposed on and negated from the sky by ignorant people so, there are the superimposition (of the Ego) on the Self and its negation from it. [Chapter 18 - Verse 22]

What is Adhyasa :

- Akasha - Nirupaha
 - Varna Rahitaha
 - Colorless / Formless
 - Because of Adhyasa - Varna Rahita.
- Akasha Appears to be Neela Akasha... Neela Vastram
- Neelatvam = Adhyastha – it is Varna Rahitaha All the time, Superimposed on.
- Ekaha / Sarvagataha / Nirupaha / Asangaha / Akasha.

- Atma - Not free After Adhyasa
 - Ever free

Do Adhyasa and Nisheda :

- Superimposition and Apavada...

Upon Sky :

- Malam - Impurity superimposed on space and negated.
- Akasha - Shudhaha
 - Neelatvam / Malatvam, Adhyasa Nisheda

By ignorant / unwise :

- Wise - Nitya Asanga, Akarta, Moksha is for a fool, freedom from Bandah.
- Na Dharma / Na karma / Na Moksha... Rajju sample for Adhyasa.

How superimposition on formless Atma?

- Rajju has form / Bending...

Verse 23 :

प्राप्तश्चेत्प्रतिषिध्येत मोक्षोऽनित्यो भवेद्ध्रुवम् ।
अतोऽप्राप्तनिषेधोऽयं दिव्यमिचयनादिवत् ॥ २३ ॥

This negation is not one of a reality, but is of a false superimposition only like the prohibition of the placing of fire on the highest region of the sky; for liberation would have surely been transitory if things really existing were negated. [Chapter 18 - Verse 23]

If problems real :

- Abadyam Satyam - Real problem can't go away, Abyu Petha Vada.
- If real Banda goes, Mukti comes at particular time, through flashy Nirvikalpa Samadhi experience.

Dosha :

- 1) If Bandam is satyam, it will not go
 - 2) Even if Banda goes, arriving Moksha - Finite, Anityam - Mandukya Karika.
- If real Moksha is negated, then Moksha will be Anityam.
 - If Moksha is Nitya - it shouldn't come...
 - Therefore even now Moksha is there, Bandha should not be there now.
 - If absent, Bandaha is seen by me that is called Adhyasa.
 - If absent snake is seen by me that is called Adhyasa.
 - You should not see Bandha now, Finitude now, but I see, Means Adhyasa.
 - Sruti is negating Non existing Bandah - What is not there you cannot negate.

You cannot negate what is not possible :

- Nobody says - "Don't drink fire"(Asambavana)
- We say - 'Don't drink alcohol'(Sambavana)
- negation only if possible.
- Why negate, which is not possible.

Normal Answer :

- It is not there - Atyanta Satta - can't negate, It is seemingly there.
- Then can be negated - Atyanta - Non existent - Need not negate.

Sad Asad :

- Negated

Vedic Example :

- Kindling fire for yoga
- Do not say not kindle fire in Akasha

Verse 24 :

संभाव्यो गोचरे शब्दः प्रत्ययो वा न चान्यथा ।
न संभाव्यौ तदात्मत्वादहं कर्तुंस्तथैव च ॥ २४ ॥

It is only to objects of knowledge and not to non-objects that a word or an idea can be applied. Brahman which is the self of them and also of the ego is not within the scope of a word or an idea. [Chapter 18 - Verse 24]

- In Atma real Bandaha not possible, only Adhyastha Bandaha possible.
- Bandah - Jnanat Nisheda.
- Tasmāt Nitya Bandaha - Nātū Nisheda...

For Purva Pakshi :

- Aham Bandaha Satyam, Therefore out to practice - Avritti.

Shankara :

- No gap between knowledge and practice, Knowledge an end in itself.

Example :

- Sign board - 'T. Nagar' - Arrow
- Looking at sign board - Not enough to reach destination
 - Need to travel to reach destination
- Sign board showing something away from you.
- You are what you want to reach.
- Shastra - Board of "revelation" not "Sign board of destination"

Question : What is Pramana for Atma is Bandaha?

- Is it Pratyaksha / Anumana...
- Atma is Apramana - Agochara
- Is it fat / Thin - Speculation / Imagination(Chumma Sollivettan)
- Therefore no Pramana to prove "Bandaha"
- Gochara = Object of any Pramanam.
- Use word to reveal if only objects revealed by Pramanam.
- If Pramana Gochara = Then Prameya Antahkarana Pratyaya - Vritti possible in Prameya Vastu.

Mandukya Definition of Atma :

Achintyam	Avyapadeshyam
No Pratyaya	Shabda Avagamyam

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

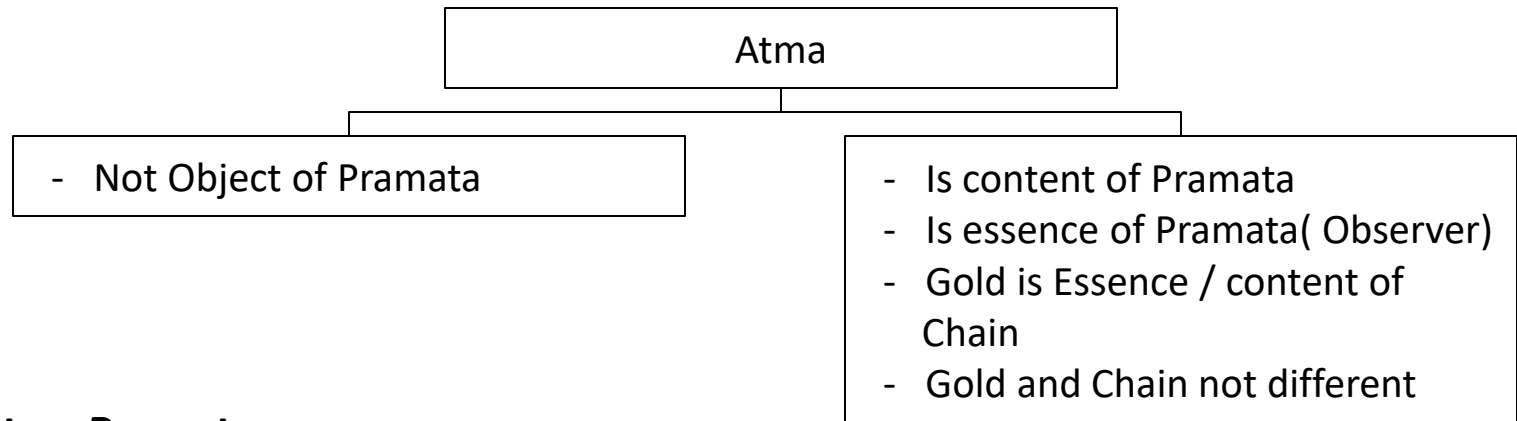
Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- Vak Mano Agocharam, Yatho Vacho Nivartante, Pratyaya Nisheda.
- If Vastu is Pramana Agochara then Shabdaha / Pratyaya Na Sambavaya...
- Atma = Agochara Vastu
- Therefore no Vritti for Atma
- In Atma both Shabda function, Pratyaya Vritti - Function, can't take place.
- Because Atma is essence - Sara / Content of Pratyaya and Shabda, Sarva Vishaya Na Bavati.
- Content of word and thought can't be object of word / Thought - why?
- Content can't stand separate from thought, Object of thought has to be different then content(Very important)

- Content of thought can't stand Away from thought.
- Object of thought can stand away from thought.

Vishayam and thought different	Content and thought
Pramanas object is Prameya	Pramanas content = Atma

- Pramanam and Prameyam can't be identified because Pramana's object is Prameyam.
- Atma is content of Pramanam and Pramata
- Prameya is object of Pramata



Aham Karta = Pramata :

- Being content of Pramata and Pramanam
- Atma can't be Prameyam
- Atma is not Objectifiable, then how you say Atma is Baddaha.
- I experience bondage... That is not you
- Because you experience - It is proof... Objectifying Anatma.

- Pratyaksha Anumana words / Thoughts - Objectifying Anatma.
- Atma = Objectifier - never objectified.
- Bandaha Adhyasa, Therefore require knowledge / Prakarana / Sravana.
- Therefore don't Require Pramanyam.

Verse 25 :

अहंकारात्मनि न्यस्तं चैतन्ये कर्तृतादि यत् ।
नेति नेतीति तत्सर्वं साहंकारा निषिध्यते ॥ २५ ॥

Everything such as agency etc. Superimposed by the ego on the self which is pure consciousness is negated together with the ego on the Evidence of the Sruti, 'Not this, not this'. [Chapter 18 - Verse 25]

Who does all mischief :

- Atma - Abokta / Akarta can't do Adhyasa, Ahamkara does Adhyasa.
- Antahkarana and Pratibimba Chaitanyam = Ahamkara.
- Sabasa Antah Karanyam = Ahamkara
- Ahamkara has to be supported by Bimba Chaitanyam.
- I Atma - when I put cloak of Ahamkara and transact - Do all jobs.
- If Ahamkara I unenlightened, Ahamkara is a problem.
- I with help of Ahamkara does Adhyasa or Ahamkara with I does Adhyasa.
- I - Bimba Chaitanyam with help of Pratibimba Chaitanyam Antahkarana does Adhyasa, Ahamkara is superimposed.

- I Superimpose - Kartrutvam / Boktrutvam not fact but superimposed and all superimposition negated by Sruti By Neti Neti...
- Sruti negates Ahamkara which created all mischief.

French Revolution :

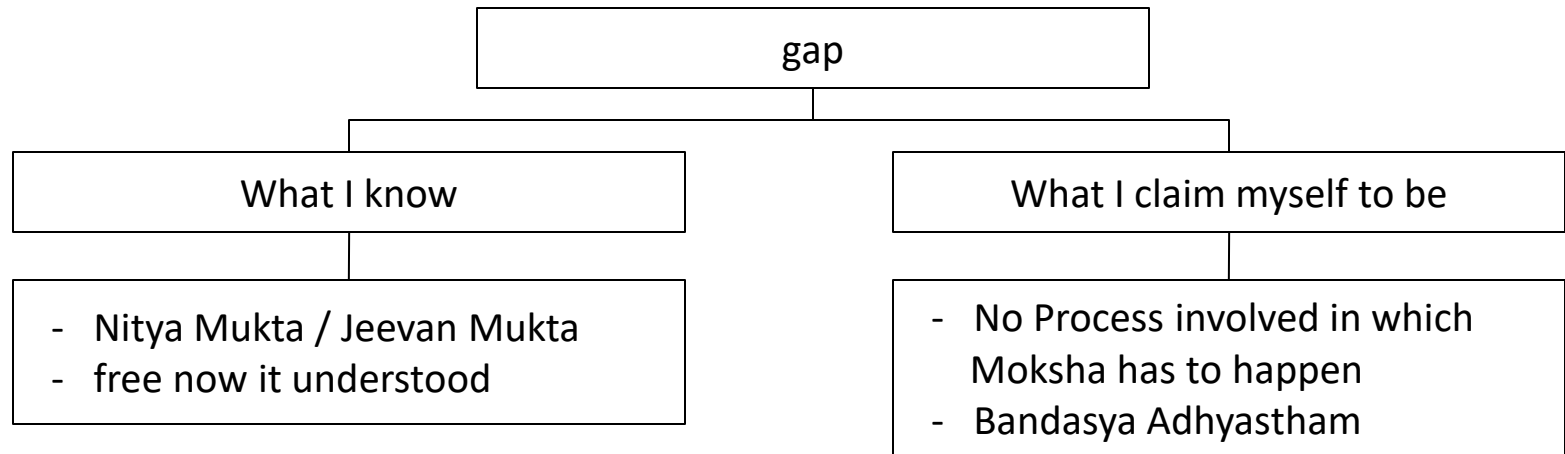
- Guillotined / Liberty / Moksha
- Similarly Ahamkara which does all... Is negated
- Pramanena - No karta

Lecture 161

- Jnanam alone required for Moksha.
- In core of our heart we expect new experience to happen.
- Don't have courage to say, I am free Ever - Jeevan Mukta.
- After understanding something has to happen... All problem are as before.

'Mind' - No body understands :

- Bandasya Adyastatum should go.



- Without Adhyastham going - No Moksha.

What is criteria for Adhyastha?

- What can't be proved by Pramanam is Adhyastha.
- Pramana Siddam Natu Adhyastha
- Pramana Siddasya Abadatvat.
- How to show Bandah not provable by any Pramanam?

Process : Purva Pakshi :

- Bandah belongs to Aham Atma, we say “I am bound “
- Bandah = Atma dharma / Feature / Characteristic.

Shankara :

- You can't prove, Bandah is Atma Dharmaha.
- Atma itself not available for any Pramana.

How we know Atma Dharma?

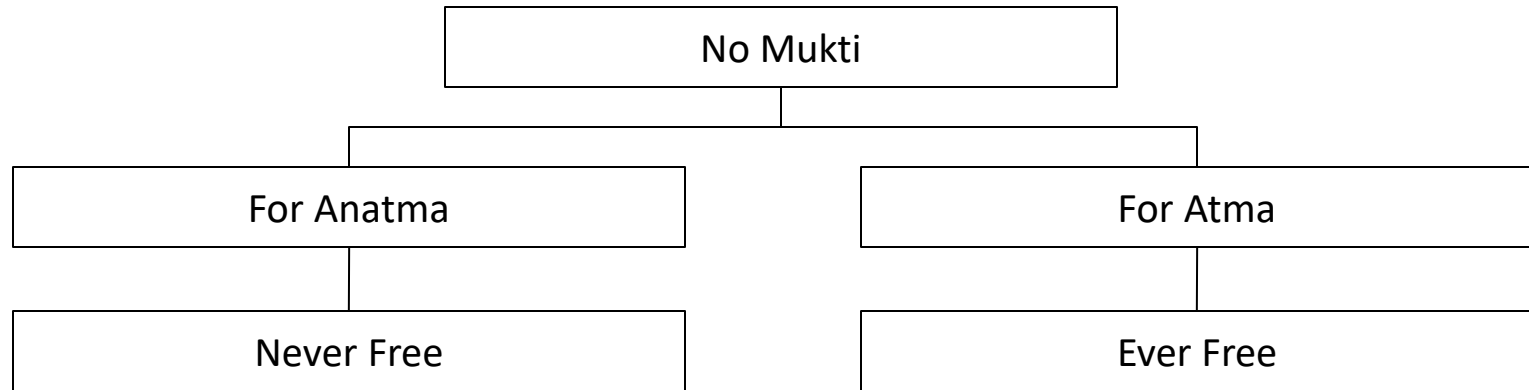
- Don't know person - How to tell - Start talk.
- Atma - Aprameyam / Pramana Avisesha.
- Therefore no Pramanam to show Bandaha.
- At the same time I experience Bandaha.
- What is experienced without Pramana Siddhi is called Adhyasa.
- Bandaha Adhyasa - Pramana Assidavatu
- Rajju Sarpavatu - Anumana - Experienced not proved through any Pratyaksha.
- Sarpa - Not Chakshu Pramana Siddaha.
- If so, it will not continue, Brama Siddha.
- Not understood - Not free Ok, Understood - Not free... Problem!!
- Pramanam = Vedanta, Jnanat Kaivalyam.

Vedanta :

- Asks you to stop expectation, By saying Tat Tvam Asi.
- Sruti doesn't give Moksha dharma
- Sruti drops notion of Bandha Adhyasa - I am bound.

My back pain continues : (Shariram)

- When I say I am not free, refers to Anatma - which is never Mukta, Family problem will not go!



- Sruti negates Samsara and Kartrutvam, Therefore no one to do Prasankyana Kriya.

Verse 26 :

उपलब्धिः स्वयंज्योतिर्दृशिः प्रत्यक्सदक्रियः ।
साक्षात्सर्वान्तरः साक्षी चेता नित्योऽगुणोऽद्वयः ॥ २६ ॥

(The self is then known to be) intelligence, self-effulgent, a seer, the innermost, existence, free from actions, directly cognised, the self of all, the witness, one imparting consciousness to others eternal, devoid of qualities and without a second. [Chapter 18 - Verse 26]

Sruti negates Adhyasa and All Dharmas :

- Does Sruti reveal Atma.
- If it reveals, - Atma becomes Prameyam Savikalpa / Parichinna.
- Prameyam limited by Pramanam and Pramata.

Sruti doesn't reveal - How will I know Atma?

- How Sruti is Pramanam?
 - Sruti doesn't reveal Atma, Sruti need not reveal Atma.
- 1) Atma is self evident
 - 2) Atmani - in Atma, Pramatra / Pramana / Prameya Vyavahara Nasti.
- Na Apekshika also - Don't need, it is not there also.
 - Nitya Upalabdhi... Svarupa... Atma - Hastamalika.

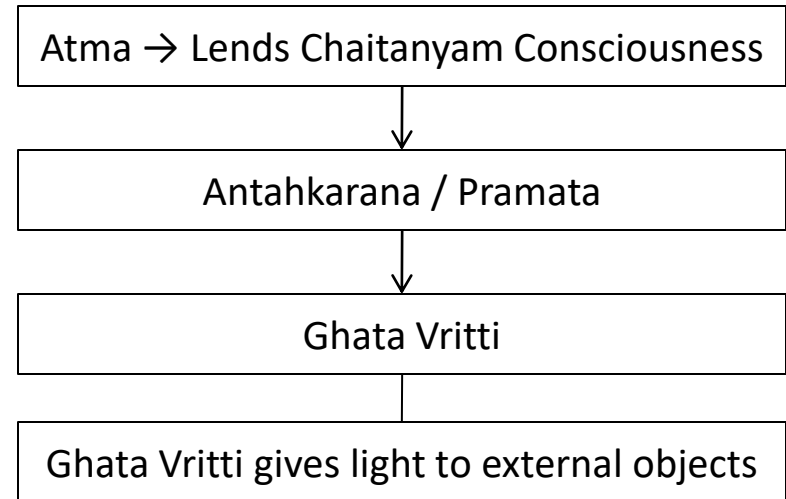
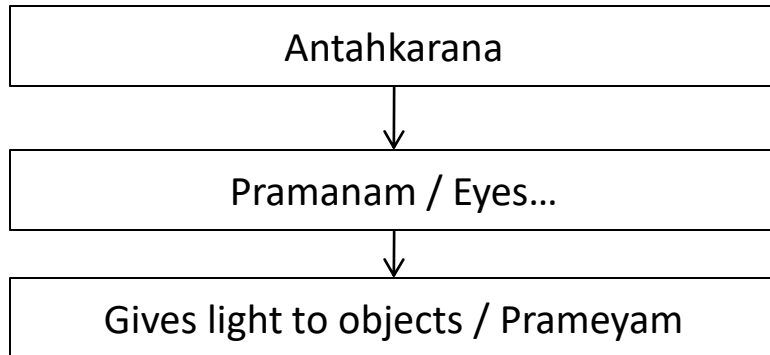
3) Svayam Jyotihi :

- Self evident / Self effulgent.
- 4) Drishihi = Upalabdhi = Sakshi
 - 5) Pratyak = Innermost subject - final Anoyantara Atma Pranamaya...
 - 6) Shabda Akriya = Sat - Akriya of nature of existence / Free from action.
 - 7) Nirvikara = 'Kutastaha '
 - 8) Sarvantaraha - Pratyak - Final / Innermost
 - 9) Sakshat = Paroksha - Direct - immediate - without medium.
- No medium required of Pratyaksha / Anumana...

- Normally between subject and another object, another medium is required – Pratyaksha, Eyes /ears..
- Between me and Atma - No medium
- Therefore immediate... not suddenly here Mediumless / Aparoksha

10) Sakshi → Sarvasya Prakashaha :

- Cheta = Chetahita
- That which lends consciousness life to Pramata(Ahamkara / Mind) /Pramanam (Eyeless)
- Atma gives 'Consciousness' to Pramata - Antah Karanam.



Pramata borrows from Sakshi :

- Pramata gives light to objects - Prameya original lender = Turiyam Aparatru Brahman.

- Sphurthi Pradata / Aparamatru Brahman / Turiyam / Sakshi



Ahamkara / Antahkaranam Vritti



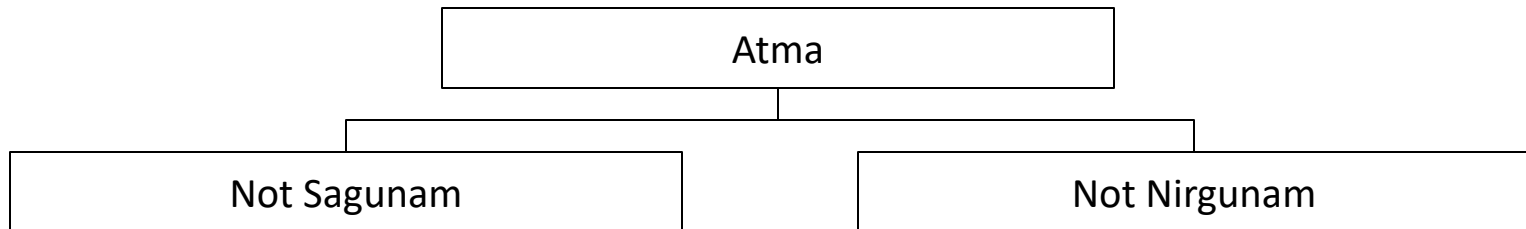
Pramanam / Eyes - Ears...



Objects / Prameyam

11) Agunaha : Nirgunaha..

- Pramatrutva Dharma is not there
- Pramanatatva Dharma is not there
- Prameyatvat Dharma is not there.
- Nirgunatvat Attributes Dharma not there = Visishta Advaitam.



- Yato Vacho Nivartante.....(Taittiriya Upanishad - Chapter 2 - 4 - 1).... Beyond words Advayaha - Nondual Nirvikalpaha.
- Pramatru / Pramana / Prameya Vikalpa Rahitaha.

Beyond :

- Knower / Known / Knowing instrument, No Vyavahara in Atma...
- Not even knowing Vyavahara - Avyavaharyam
- Therefore Sruti doesn't reveal Atma, where Vyavahara comes.

Buddhist :

- Atma reveals itself



Revealing is an activity, If attributed - Then Atma will change.

- Kutastam - will go away
- Atma knows itself - is Buddhistic Atma, need not be known is evident.
- In meditation, remove all thoughts.

Atma will reveal itself :

- Atma does reveal all the time... now also not only during 'Mind'

Is Atma self effulgent only in meditation?

- It is self effulgent now as I
- Reveals now as I the Chaitanyam.
- Self is self effulgent now with thoughts now and when thoughts absent.
- Atma is self evident, doesn't require meditation / Samadhi...
- It was self Evident in the Past / and Now.
- No special condition, required for Atma is self evident.

Now sullied by thoughts :

- In Nirvikalpa Samadhi pure Atma reveals itself.
- Now Atma and sullied thoughts together, Therefore Chitta Vritti Nirodha required.
- We think thoughts real to sully Atman.
- All thoughts Mithya / Unreal - can never sully real Atma.
- All thoughts unreal / Mithya can never sully real Atma.
- I am pure Atma self evident all the time.
- We think thoughts real to Sully Atma.
- Atma available Now - Doesn't require quietening of thoughts or mysterious experience.
- Self evident during Sravana kale Eva.

Teacher :

- Self evident, you, at time of Sravanam - That you are Brahman.
- Nitya - Aguna Advaya
- Aham Shudham Brahma Asmi, Let thoughts come and go... doesn't matter.

Verse 27 :

संनिधौ सर्वदा तस्य स्यात्तदाभोऽभिमानकृत् ।
आत्मात्मीयं द्वयं चातः स्यादहंममगोचरः ॥ २७ ॥

On Account of the constant proximity of the conscious self, the Ego also appears to be conscious. Hence the two things viz., oneself and things related to oneself that are denoted by the words 'i' and 'mine', originate. [Chapter 18 - Verse 27]

Verse 24 :

- Shabdaha Na Sambavayaya, No words can be used for Atma.
- Gochara = Pramana Vishaya, Shabda Sambavati.
- Pramana Avishaya Shabdaha Na Sambavati, No word can be used.

How do I use word Aham?

- If Atma has no words...
- Atma seems to be Aham, Shabda Vishaya, Object of Aham Shabda and Aham Pratyaya.
- If not - can't say Aham Brahmasmi = Atma
- Chaitanya = Shabda Pratyaya Agocharam



Reflects and forms Abhasa in Antahkaranam, contains Chidabasa.

- Therefore Antahkaranam becomes effulgent - Atma is effulgent.
- With Antahkaranam and Sabasa Chaitanyam/ Ahamkara has become effulgent.
- Antahkaranam is Shabda Vishaya = object of word I.
- All words we use belong to only Antahkaranam.
- Antahkaranam appears similar to Atma because of Abhasa.
- Therefore able to use Aham / Mama for Atma.
- Aham / Mama - Belongs to Antahkaranam.

- Antahkaranam has reflection(Abhasa) of Atma - And Abhasa Dvara - Aham / Mama indirectly refer to original chit.
- Shabdaha Abhasa Dvara (Pratibimba Chaitanya Dvara) Chittam }
Pratibimba Chaitanyam Bodhyati }
- Aham refers to Antahkaranam only.
- If Aham refers to Chaitanyam, I should say I am all pervading.

Our feeling :

- I am bound by body, Limitation I feel because of limitation of Antahkaranam.
- I - Refers to Antahkaranam only and indirectly through Pratibimba Chaitanyam - it can refer to Atma also.
- In presence of Bimba Chaitanyam Ahamkara / Antahkaranam - All the time is endowed with Pratibimba Chaitanyam.
- Mukhya Atma appears like limited - Both appear same.
- Atma appears to be confined and intimately associated with Abhasa is Pratibimba Chaitanyam.
- We are using words for Antahkaranam only.
- I and mine - Both ideas are objects of Aham and mama Shabda.
- Brahma Chaitanyam can't become object of Aham and mama Shabda.
- Bimba Chaitanyam has Antahkarana Upadhi.

Antahkarana Upadhi is :

- Aham and Mama Shabda Gochara Vishaya.
- Atma is close by to Antahkarana forming Pratibimbam - Intimately there.
- That it is object of Aham and mama Shabda but we attribute it to Atma itself.
- Redness of flower attributed to crystal.
- Similarly Shabda Vishayatvam being, object of word / Attribute...
- For any Shabda, object is Antahkaranam.
- It appears as though Atma is Aham / Mama Shabda Vishaya...
- Sadrushyam Dharmaha, Mukta Atmani Adhyate...
- When Sruti Uses, Aham Brahmasmi...



Used for Ahamkara

- What is revealed should be taken to Atma.

Essence of 27 :

- Antahkaranasya Vishaya Aham, Mama Vishayatvam Atmani - Adhyastate.
- Atma - Aham / Mama Na Vishaya Api Na Sambavati.

Verse 28 :

जातिकर्मादिमत्त्वाद्धि तस्मिञ्शब्दास्त्वहंकृति ।
न कश्चिद्वर्तते शब्दस्तदभावात्स्व आत्मनि ॥ २८ ॥

As the ego is possessed of species, action, etc words are applicable to it. But no word can be used with respect to the innermost self owing to the absence of these from it. [Chapter 18 - Verse 28]

- Ahamkara = Antahkaranam.

Why Atma can't have Aham / Mama Shabda directly?

- Why superimposed on Atma ?

Reason : Technically :

- Shabda can be used only when it fulfils 5 conditions.

Shabda	Pravirthi	Nimittani
Word	Function	Condition

Described in Upanishad :

- Introduction lectures

Condition :

- Dravyam / Guna / Kriya / Jati / Sambandha



Pratyaksha Gochara Vastu :

- Attribute / Action, function / Generality, Specie, More members / Relationship
- Seen / Heard which we handle.

Surya Prithvi :

- Blue - Red / Cook / Manushya / Father brother.
- Words revealed through one of conditions.
- Atma = Pratyaksha Agocharam – Nirgunam / Nishkriyam / Nirjati / Ekam - Jati Rahitam / Asangatvat - Sambandha - Rahitvam.
- Shabda Pravriti Nimitta Abavat - Atma not 'Shabda' - Antahkarana has Gunas.
- Raagi / Dveshi / Kami / Krodhi → Refers to mind instrument.

Jati :

- Any Antahkarana

Kriya :

- Every knowledge emotion is Kriya
- Therefore Antahkarana Shabda Gochara.
- Atma - Jati Shabda Agocharat
- Shabda Vritti Nimitta Abavat.
- Because of Jati Samanyam / Kriya, Drava, Sambandha / Guna... is condition in Sabasa Antahkaranam Chaitanya...

We say :

- நான் / I thought always there, Refers to Pratibimba Chaitanyam and Antahkaranam.
- Because of absence of 5 fold conditions,(Abavat) in Atma, no word can be used.
- All words go to Ahamkara only / Antahkaranam only.

Verse 28 :

- If Aham can refer to Sabasa Antahkaranam = Ahamkara.
- On reflection which remains with always Antahkaranam.
- Tvam of Sruti refers to Sabasa Antahkaranam only.
- It can never use Tvam for Mukhya Atma - If so it will become Shabda Gochara.
- Tvam Travels Upto Sabasa Antahkaranam - “I thought “
- How Tvam (Antahkaranam) be equal to Tat - Brahman?

How can i be equal to Tat - Brahman?

- Sruti has no other way or sit in Mounam.
- Gunosthu Mounam Vakhyanam... Talking and not talking → in both no teaching.
- No teaching ever in silence.
- Sruti can't keep quiet or use words.
- Sruti uses word Upto Antahkaranam / Ahamkara... Thereafter drops...
- And Lakshanaya... Bimba Chaitanyam understood.
- Singer says mama and stops... all clap!

Lecture 162

Verse 29 and 30 :

आभासो यत्र तत्रैव शब्दाः प्रत्यगृहिं स्थिताः ।
लक्षयेयुर्न साक्षात्तमभिदध्युः कथंचन ॥ २९ ॥
नह्यजात्यादिमानकश्चिदर्थः शब्दैर्निरूप्यते ॥ ३० ॥

Words which denote the ego and the other things which reflect the innermost self express the latter only indirectly, and by no means describe it directly. For nothing that has no species etc. Can be described by means of words. [Chapter 18 - Verse 29 and 30]

Verse 19 :

- Onwards - Shankara refutes Prasankya Vada.
- Other than Jnanam from Shastram, nothing to be done for liberation, No Mind / Avritti required.

Reason :

- Moksha - Not incident to happen through Shabda - Our very Svarupam.
- Nitya Siddha = Moksha

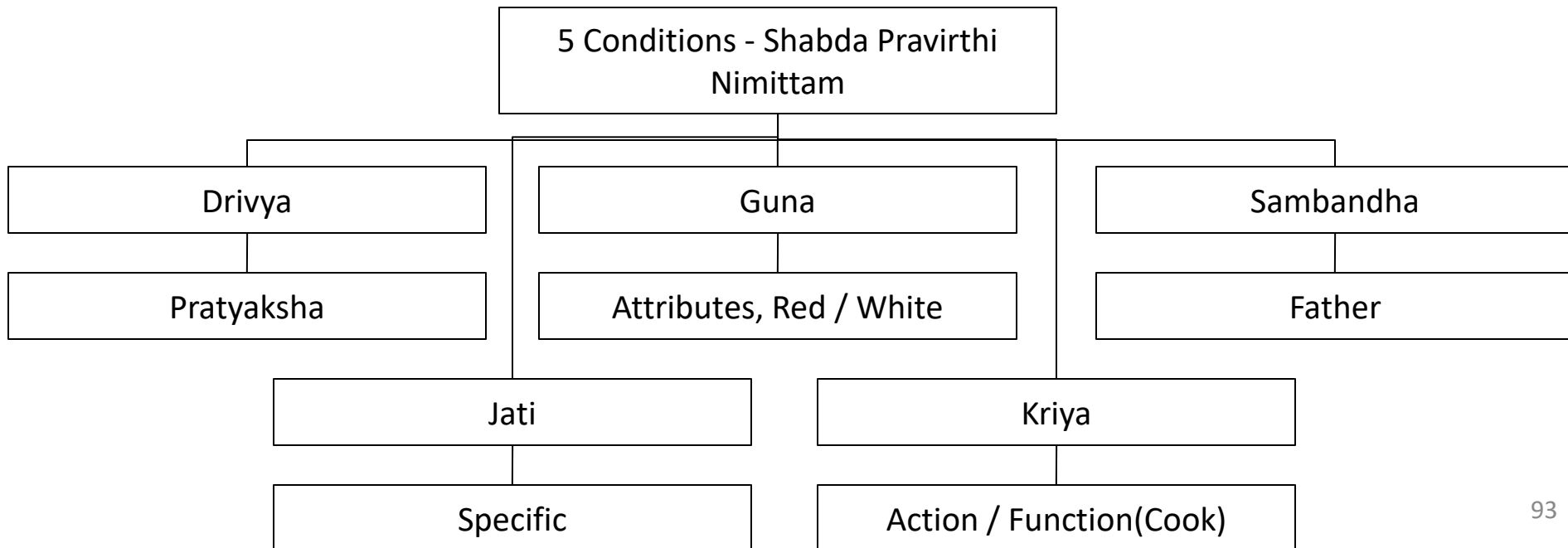
What is Bondage?

- Bondage is Adhyastham - Superimposed.
- If superimposed is removed then Bandaha is Mithya??
- When Bandaha is Mithya - Not Satyaha - Belonging to Atma, which we experience...
- Because you can never prove Bandah for Atma, To show Bandah for Atma, it should be available for some Pramanam like, Pratyaksha / Anumana / Shabda Pramana Vishaya.

- Atma = Sarva Pramana Avishaya.

Definition : Adhyasa :

- What cannot be proved by Pramana and what is experienced is called Adhyasa.
- Pratiyate - Parantha Pramana Siddham Na Bavati - Tatu Mithya.
- Can see but can't be proved by any Pramana is Adhyasa.
- Here Shabda Pramana discussed.
- Atma is Pratyaksha - Anumana - Avishayatvat (Object)discussed.
- Final part not Shabda Vishaya, Atma Vacharam Agocharam... Agunya Svarupam.
- Kashi Vishwanatha Stotram.



- If anyone is there then explanation through Shabda.
- Atma is not available for any Shabda...

How Shabda is used by Shastra?

- Shastra words go to Ahamkara... Where Atma is in reflected form.
- Words indirectly reveal original Atma, Shabda travel Upto Ahamkara.
- Upadhi and Reflection Abhasa Pratibimba Chaitanyam = Ahamkara.
- Antahkarana and Abhasa = Ahamkara.
- In Ahamkara - Abhasa is there, Through Abhasa it goes to Atma.
- Shabda indirectly reveal Atma, Lakshanayaha Bodhyati.
- Shabda remain in Ahamkara where Abhasa also is there.
 - At home can't see star
 - Go to terrace to see stars
 - Go to mind / Antahkaranam to see Atma!
- Never directly (Sakshat) reveal - Direct revelation is called Mukhya / Abide Vritti.
- Lakshana Vrittaya Eva Bodhayata.

Reason :

- Anything which doesn't have - Dravya / Jati / Guna / Kriya / Sambandha - Can't be used by words to reveal.

Verse 31 :

आत्माभासो यथाहंकृदात्मशब्दैस्तथोच्यते ।
उत्सुकादौ यथान्यर्थाः परार्थत्वान्न चाञ्जसा ॥ ३१ ॥

Just as words denoting the action of fire are applied only indirectly to torches etc. (Having fire in them) and not directly as they imply a thing different from them; so, words implying the self are applied to the ego having the reflection of the self and appearing like it. [Chapter 18 - Verse 31]

Scriptural words :

- Atma / Nityam/ Satyam /Shudha - Reaches Ahamkara with Chidabasa.
- From there they reveal original chit Atma.

Why they travel to Ahamkara?

- Because Ahamkara has similarity to Atma.
- Because of reflection - Serves as fake Atma...

Ahamkara :

- Dummy Atma... another name... Atma Bhasa, Self is self shining.

Ahamkara is self shining / Self effulgent??

- Myself = Ahamkara / Self effulgent
- Atma is Nitya Shudha, Nirvikara Mukta, Doesn't fit into Ahamkara.
- From Atmabhasa go to original Atma - Not Vachyartham but Lakshyartham.

Example :

- Oil - Torch - By itself can't burn anything, only Agni burns.
- Agni Dahati when you light torch.
- Agni comes in contact with torch.
- Torch itself incapable of burning, now gets status of burning things.
- Torch non burner by itself, because of Agni Sambandha torch gets temporary status of Agni.
- Agni Sambandat Agni vatu and say torch burns.
- Ulmukam (Torch) Dahati.

Correct : Agni - Dahati

- Words applied to Agni... applied to torch also.
- Ayo Dahati... received hot iron burns, Dahati verb connected to torch.

1st Get to torch and then to Agni :

- Dahati Shabda torch Moolam comes to Agni.
- Nitya / Shudha / Buddha / Shabdativaha, Ahamkaram Dvara / Sakshi Butam.
- Bimba Sakshi Butam - Atmanam Lakshaya Iti...

Verse Meaning :

- Word belonging to Agni... and used in torch indirectly reveal Agni.

Not directly - why?

- Words used for torch - Meant to reveal Agni via torch.
- Atma Shabda - Nitya... used in Atmabasa Ahamkara.
- Being semblance / Dummy of Atma, Ahamkara is talked by Atma.
- These words meant to reveal, Bimba Chaitanyam.
- Therefore Atma is not available for Shabda Pramana also.
- Pramana Avishayano not Shabda Pramana Vishaya, Atma Abhasa is within Atma.
- Therefore scriptures do their function?

Verse 32 and 33 :

**मुखादन्यो मुखाभासो यथादशानुकारतः ।
आभासान्मुखमप्येवमादशानुवर्तनात् ॥ ३२ ॥
अहंकृत्यात्मनिर्भासो मुखाभासवदिष्यते ।
मुखवत्स्मृत आत्मान्योऽविविक्तौ तौ तथैव च ॥ ३३ ॥**

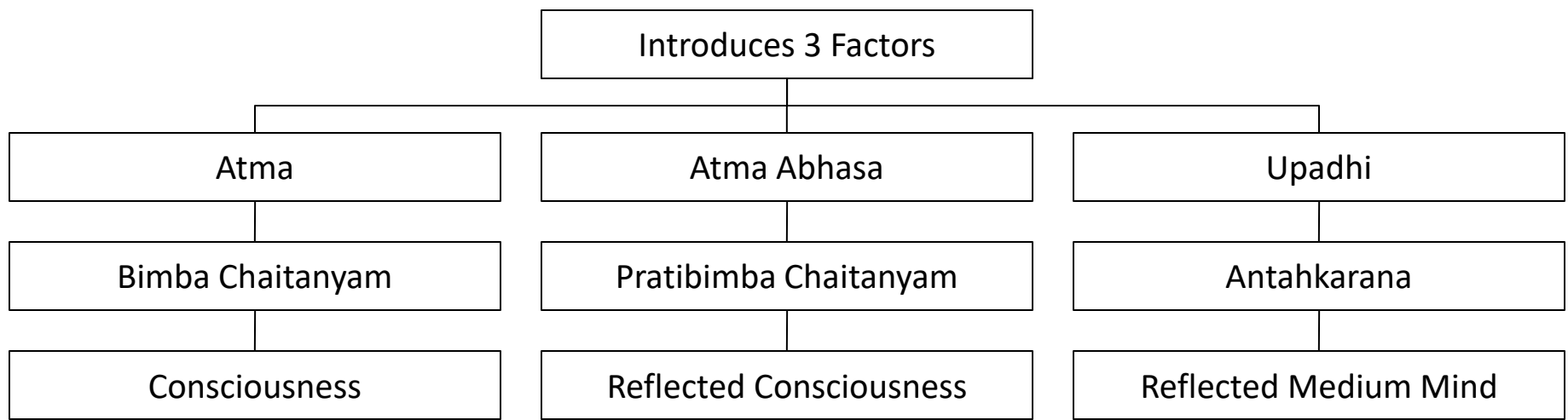
As it imitates the mirror the reflection of a face is different from the face. The face which does not depend on the mirror (For its existence) is also different from its reflection. Similarly, the reflection of the self in the ego is also regarded (As different from the pure self) like that of the face which is different from the face. The pure self is considered to be different from its reflection like the face (Which is different from its own). In Fact, however, the self and its reflection are free from real distinction between each other like the face and its reflection. [Chapter 18 - Verse 29 and 30]

Upto 31 :

- Bandha is Adhyastha - Because not proved by any Pramana.
- Atma is Samsari?
- Atma Eva Mukta?
- Atma is Samsari through Adhyastha Ahamkara(Superimposed Ahamkara)
- Atma is Mukta when superimposed Adhyastha Ahamkara is negated.

Principle :

- To avoid problem
- If Ahamkara is Samsari, Ahamkara has to become Mukta...
- After Mukti... Ahamkara should continue or not.
- If Ahamkara should enjoy liberation Ahamkara should continue.
- In Mukta Rupa, Ahamkara should exist.
- When Mukta, when free from all Adhyasa.
- When I remain as Adhishtana ... I am Mukta.
- When Ahamkara is superimposed on me, I am Baddha.



All 3 Different :

- 2 Cannot exist independent of 3rd (Reflected Consciousness and Antahkaranam)
- They are existing on me as Adhyastha Rupam - Their Samsara will appear on me.

Mukham	Adarsham	Mukha Abasam
- Original Face	- Mirror	- Reflected face - Different from face - Pratibimba Mukham

- Reflected face has Modification according to reflecting Medium.
- If Mirror Back... Reflection goes Back
- If Mirror Moves... Reflection Moves
- If Mirror Broken.. Reflection gone
- Similarly Mirror comes back Punar Janma... Reflection goes comes back(Punar Maranam)

Moksha Definition :

- Ahamkara going is Moksha.

Can't say :

- Mukta Ahamkara goes.
- If No Mukta Ahamkara, No Baddah Ahamkara also...
- Therefore Baddah and Mukti has to be attributed to Atma as Adhyastha Ahamkara..
- Ahamkara is Baddah but because it is, Adhyasa done on Atma...
- Ahamkarasya Bandaha Atmani Bhati.
- Ahamkara Superimposed on 'I' (Mukhya Atma), Bandah also superimposed on 'I'.
- Atma appears bound by Adhyastha Ahamkara.

What is Mukti :

- Removal of Ahamkara and Adhyastham Samsara.

What is Mukta? I Atma am Mukta

- Adarsham Anu Karoti...
- What mirror does - Reflection does, No Adarsha Ananukari.

Original Fall :

- Ananukari, Both are not same.

Other Way :

- Face different from reflection, Adarsha Ananu Vartanat Anaru Kari..
- Abhasa Ananukari... Mukham Anukari.

Therefore both not same :

- Atma and Atma Abhasa Same

Nirbasa :

- Reflection of Atma is Ahamkara, Mirror is also same as reflection of face in mirror.

Atma :

- Different than Atma Abhasa Like - Mukham off from Mukham Abhasa, Mukhavatu..

Reason?

- Adarsh Ananukari Mukham.. Adarsh Ananukari - Mukham Abhasa.
- Atma = Ahamkari - Ananukari...
- Ananukari - Atma not dependent on Ahamkara.
- In sleep and waking, it is always there.
- Reflected Consciousness - which alone experiences world depends on Ahamkara.
- When Ahamkara comes - world experience possible.
- When Ahamkara is gone, world gone.
- Ahamkriti Ananukari = Abhasa
- Ahamkriti Ananukari = Atma Sakshi
- Ahamkriti = Antahkaranam.
- In Antahkarana Atma Abhasa is there, Don't try to separate them...
- We experience them as one only - All 3 is there

நான் :

- Atma / Atmabasa / Ahamkara is there.

If I Sleep :

- Ahamkriti - Resolved
- Atmabasa - Resolved, perception Transaction gone.
- Atma remains - Sakshi of Ahamkaras dissolution.
- Can't be separated because one Atma alone has independent existence - Other 2.
- Other 2 can't exist without 1st, Separately like Raju Sarpa..
- Raju Adhishtana - Rope can't separate Raju and Sarpa.
- Therefore Samsara and Atma can't be separated.
- No Samsari without Atma... Because Ahamkara is on Atma.
- Therefore Samsari is Adhyastha on Atma - Atma Adhyastena Samsari...
- Atma Eva Adhyastha Ahamkara Nishedene Svasrupe Tishtati...
- Aviviktam - can't be separated.
- Reflection cant be in mirror alone.
- If you are there, Mukha Abhasa - Similarly can't separate Atma and Atmabasa.

Verse 34 :

संसारी च स इत्येक आभासो यस्त्वहंकृति ।
वस्तुच्छाया स्मृतेरन्यन्माधुर्यादि च कारणम् ॥ ३४ ॥

(Objection). Some say that the reflection in the ego (As distinct from the self) is the individual soul. (But if one asks how the reflection which is not a reality can experience anytime at all, the objector answers that) the reflection is a reality as the shadows of things are known to be realities according to the Smriti. Not only so, there is another reason also (Why a shadow should be regarded as a reality). For a man in a shadow feels refreshingly cool.[Chapter 18 - Verse 34]

Purva Pakshi :

- Ahamkara is Baddah / Mukta, Abhasa Pratibimba is real.
- Antahkarana / Reflecting medium is real.

Shankara :

- Ahamkara is Atmani Adhyastha.
- Atma is Samsari and becomes Mukta, Abasam is Samsari - which is existing in Ahamkara.
- In Antahkaranam, Chaitanyam is reflected, that reflected Chaitanyam is Antahkaranam is Baddah Samsari.

Purva Pakshi :

- How Atma is real like shadow is real.
- Shadow = Reflection or expression on screen is real.

Shankara :

- Shadow not real.

Purva Pakshi :

- Shadow of mountain on ground / Tree on ground is real... (Used for shade)
- Similarly shadow of Atma upon Antahkaranam also real.
- Sruti is real because there is Sruti Pramanam.
- Guru / Rishi respectful - Not step even over shadow of Guru (Papam)
- How papa on stepping on unreal shadow.

Yukti :

- Tree shadow - why you rush in summer if unreal.
- Cool / Comfortable / Coolness / Happy... Gives Ananda - Must be real....
- Matam = Opinion.

Lecture 163

Verse 32 :

- Upto 31 - Shankara dismissed Prasankyana Vada.
 - i) Samsara is Mithya Adhyastham on Atma.
 - ii) No Shabda Pramana to prove real Samsara on Atma.
 - iii) Shabda go to Ahamkara and return, Shabda Avishaya = Samsara.
- Therefore proved by Shabda Lakshyarthaha not Vachyarthaha...
 - iv) We can never establish Samsara on Atma To establish Samsara, Atma must be Pramana Vishaya.
- Then only Atma Samsara Vishayam will become Pramana.
 - v) Samsara Na pramana Gochara, Pramana Sidhyatstham is Mithya.

31st Argument :

- If Mithya Adhyastham is matter of knowing - Need not be renounced / Removed because Mithya as good as not there.
- No removal of other than knowing it as Mithya... Mithyatva Nischayam only required.
- No other way to negate it - Rajju Sarpavatu.

32nd Argument :

- Is Samsara for Chidabasa Ahamkara or for Atma?
- Atmabasa called Ahamkara - Normally we say.
- Ahamkara Eva Jeeva - Samsari.

Problems :

- If Samsara belongs to Ahamkara

Who should become Mukta?

- As Mukta, Ahamkara should continue... If Ahamkara continues we say Samsara.

1st Step :

- Ahamkara is Samsari

2nd Step :

- Ahamkara can't stand independently apart from Atma.
 - No Ahamkara exists separate from Atma, because Ahamkara is Mithya...
 - Therefore Ahamkara alone is Samsari but it is Atmani Adhyastaha.
 - Therefore Ahamkara Samsara is Atmani Basate.
 - Snake is rope Adhyastaha
 - Snake is seen in rope Adhishtanam
 - Similarly Ahamkara is seen in Atma Adhishtanam.
 - Ahamkara - Red flower
 - Samsara - Redness of flower
- } I = Atma = Crystal
- With Ahamkara - Negate everything and Ahamkara also... Sva Nisheda.

4th Chapter - Gita :

दैवमेवापरे यज्ञं योगिनः पर्युपासते।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४.२५ ॥

Some yogis offer the very self by the self into the fire of Brahman. Others perform Devayajna alone.
[Chapter 4 – Verse 25]

- Yagnai = Ahamkara, Mithya Nischaya Karoti.
- Atma is Samsari Ahamkara Dvara.
- Subtle difference / Minor difference - Ahamkara not Samsari...
- Ahamkara becomes Mukta “Means dropping Ahamkara Adhyastha” on Atma.

Verse 32 - 33 :

Verse 34 :

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वस्तुच्छाया स्मृतेरन्यन्माधुर्यादि च कारणम् ॥ ३४ ॥

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Purva Pakshi :

- Chidabasa or Atmabasa is satyam, Chaya vatu.
- If unreal why Vidhi / Don't step on Chaya of guru...

Purva Pakshi :

- Abhasa is Samsari.

Verse 35 :

**झैकदेशो विकारो वा तदाभासाश्रयः परे ।
अहंकर्तैव संसारी स्वतन्त्र इति केचन ॥ ३५ ॥**

(Other objections). Some say that the individual soul is a part of pure consciousness. Others hold that it is a modification of the same. Still others are of opinion that the ego together with the reflection of pure consciousness in it is the individual soul. Others again think that it is the independent ego, (neither a part nor a modification), which is the Experiencer of this mundane existence. [Chapter 18 - Verse 35]

Verse 36:

**अहंकारादिसंतानः संसारी, नान्वयी क्वचित् ।
इत्येवं सौगता आहुस्तत्र न्यायो विचार्यताम् ॥ ३६ ॥**

The Buddhists say that the individual soul is the momentary consciousness, 'i' There is no witness (Distinct from the series to see the beginning and the end of these momentary phenomena). Now examine which of these doctrines is reasonable. [Chapter 18 - Verse 36]

Purva Pakshi : Non-Advaitins view :

- Chaitanya Amsha is Samsari...

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of myself, having become a living soul in the world of life, Abiding in Prakrti, draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

Jeeva :

- Spark of 'Consciousness', in every heart is 'Jivatma' - which is Samsara - whole is 'Paramartika'
- Agnene Visvapullingaha = Conflagration = 'Paramatma', Spark from it is 'Jivatma'.
- Vikara = Karyam, modified form is 'Jivatma'
- Tree Modified Prithvi... Paramatma modified is Jivatma.
- Chaitanya Abhasa = Chaitanya Prati Bimba Abhasa

Reflecting = Antahkarana

- a) Some say Ahamkara is Samsari, medium of reflection is Samsari.
 - b) Some say Antahkarana(Subject to Birth / Death) / Abhasa mixed up.
- Ahamkara is Asasvatram – Ahamkara is Adhyastham on Atma not Svatantram.

Verse 36 :

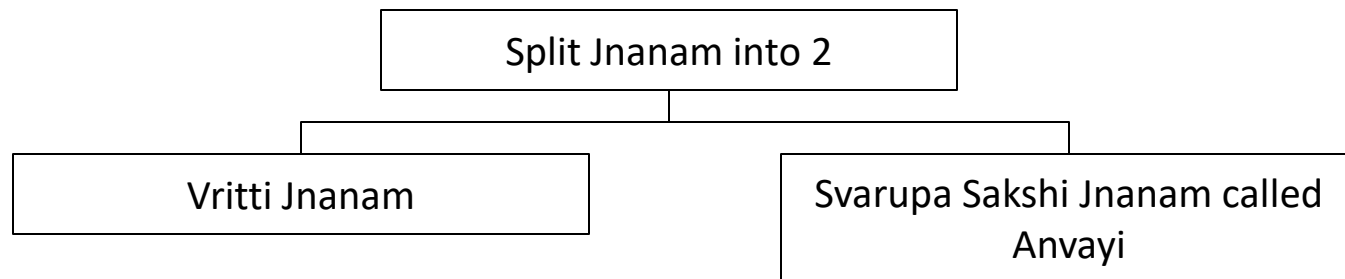
- Shanika Vidyana Vadi... Yogacharya Matam... No Constant i at all...

Vritti :

- Jnanam constantly flowing..
- Aham / Ahamkara / Deha / Ghata... All flow of Vritti only - Kshanikam.
- Continuous feeling I = Brahma = Confusion.
- Ganga river = Not bathed in same water every day.
- Sanatana = Flow / Lineage / Perpetual / Child, continuity to next generation.

Vedanta :

- To recognise flow, there must be witness, which must be in and through All Vritti's... To talk about consciousness...
- Vikara / Vritti Jnana Sakshi = Svarupa Jnanam.
- Savisesha Jnana Sakshi = Nirvisesha Jnanam.
- Savikalpaka Sakshi = Nirvikalpaka Jnanam(Realisation)



- Anvayi = Persisting Consciousness in and through...
- It is there and continues - inherent.
- Ahamkari Na Samsari... Anvayi Kvachit Nasti.

Buddhist :

- No Nitya Chaitanyam, Abhasa is Samsari... 34th 1st line one of Matam.

Verse 37 : Shankara :

संसारिणां कथा त्वास्तां प्रकृतं त्वधुनोच्यते ।
मुखाभासो य आदर्शे धर्मो नान्यतरस्य सः ।
द्वयोरेकस्य चेद्धर्मो वियुक्तेऽन्यतरे भवेत् ॥ ३७ ॥

Let us now stop discussing the different doctrines about the Trasmigratory soul. Let us go on with the present subject. The reflection of the face in the Mirror is a Property neither of the face nor of the Mirror. For if it were the property of either of the two, it would continue even if the other were removed. [Chapter 18 - Verse 37]

Is Abhasa independent or not ?

- Abhasa not independent and dependent on Atma... Therefore Samsara is Adhyastham on Atma... Therefore.
- Atma = Adhyastha Dvara Samsari.
- Redness of flower is superimposed on crystal.
- Similarly Samsara of Ahamkara is superimposed on I - Atma...
- I am Samsari Refers to Atma, only which has taken Samsara of Ahamkara.
- Aham Atma Adhyastha Ahamkara Dvara Samsari.
- Aham Atma Adhyastha Ahamkara Dvara, Karma Yoga Anutishtanti.

Upasanam Anushtami :

- Sadhanas - Sravanam / Mananam / Nididhyasanam by Atma - By doer of Ahamkara...
- Through Sravanam / Mananam / Nididhyasanam - when I become Mukta, Adhyastha Ahamkara I - Negate by Neti Neti Vakyam Nantap Pragyam....
- Ahamkara Rupa Pramata
- Ahamkara dharma Samsara.

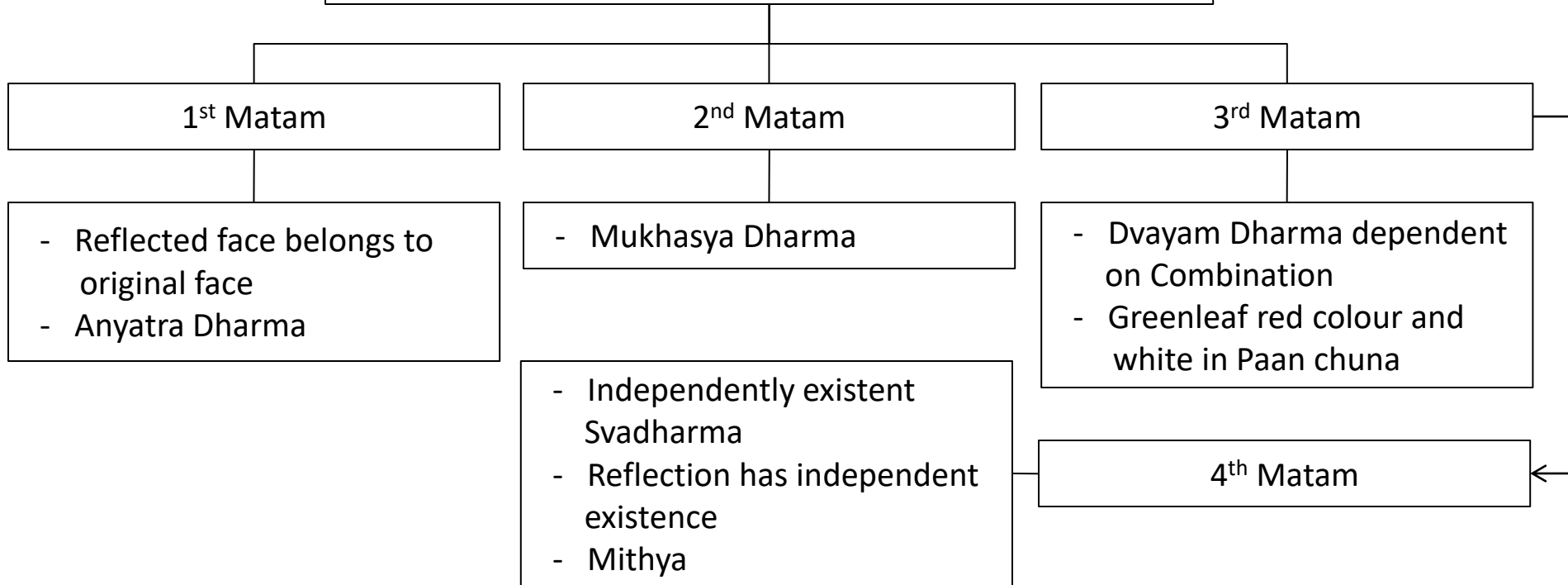
Pramanam / Prameyam Nishidyate - who am I?

- I am Atma Minus Adhyastha Ahamkara, Through Ahamkara I am Samsari / Sadhaka.
- By negating Ahamkara, abiding as I, I am Siddha.
- Mukha Abhasa reflected face...

Original face	Reflected Faced	Reflecting Material
Grihasta Mukham	Adarshastha Mukham ↓ (Belongs to whom?)	Adarshaha

- String broken to Strands.....

Status of Abhasa(Prakrutam) - Real / Mithya - 4 Possibilities



1st :

- Why reflection in mirror not attribute of mirror or original face.
- If attribute of any one of them, attribute should continue after separation of face and mirror.
- Dirt on mirror - Dharma of mirror
- Mole in face - Dharma of face.

- Dharma continues when seeing face in mirror, Impurity in mirror and blot on face continues.
- If reflection is dharma of face or mirror, then after taking off the mirror - Like photograph must be able to see face.
- Even after separation, dharma must be seen by eyes... we can't see reflection after separation.
- Therefore Prathama Vikalpa Nirasti...

Lecture 164

Verse 37 :

संसारिणां कथा त्वास्तां प्रकृतं त्वधुनोच्यते ।
मुखाभासो य आदर्शो धर्मो नान्यतरस्य सः ।
द्वयोरेकस्य चेद्धर्मो वियुक्तेऽन्यतरे भवेत् ॥ ३७ ॥

Let us now stop discussing the different doctrines about the Trasmigratory soul. Let us go on with the present subject. The reflection of the face in the Mirror is a Property neither of the face nor of the Mirror. For if it were the property of either of the two, it would continue even if the other were removed. [Chapter 18 - Verse 37]

What is the status of Chidabasa? Its reality?

Verse 34 :

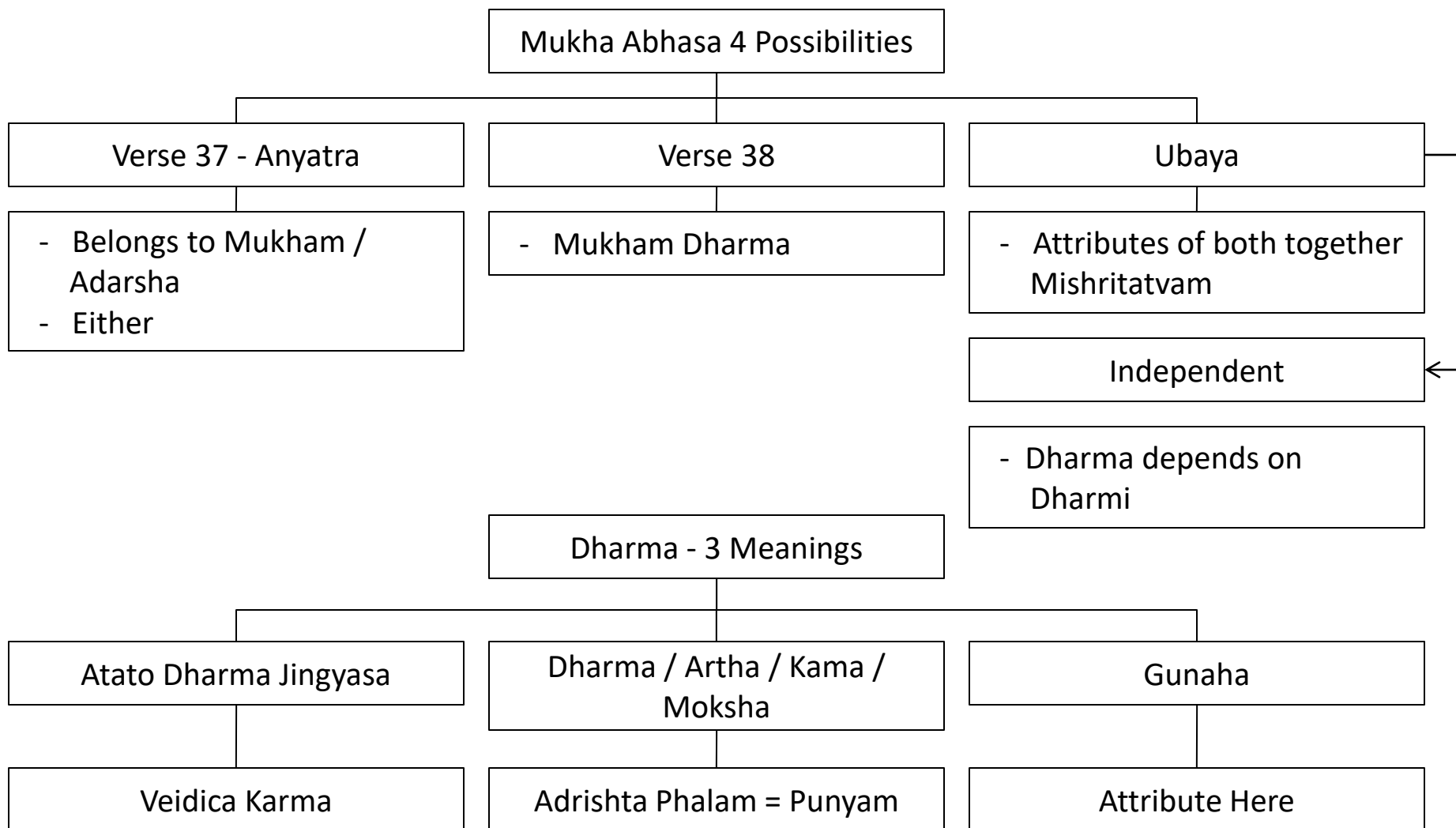
- Real Abhasa = Samsari, Abhasa Vastu - Real...

Verse 35 - 36 : Incidental

- 4 Vikalpas - 4 Possibilities...

Shankara :

- Svayam Yapa Na Sishyati - Na Ashritivya, Na Siddhati - Therefore Mithya.



- Abhasa can't be logically proved, Therefore Mithya.
- If Abhasa is dharma of any one of them, that attribute must be there.
- Mirror has spot, In Adharsha spot will be there whether face in front or not.
- Similarly in face... stand in front of mirror... stand away, spot still will be there... Sambandha and Viyukte....

- If reflection were property of Adarsha, wherever you take mirror, reflection should be available.
- If it belongs to face, if face comes back, Pratibimba should be there.
- Therefore not Anyatrasya...

Verse 38 :

मुखेन व्यपदेशात्स मुखस्यैवेति चेन्मतम् ।
नादर्शानुविधानाच्च मुखे सत्यविभावतः ॥ ३८ ॥

If it is argued that it is a property of the face because it is called after, it cannot be so. For it imitates the mirror and is not seen even when the face is there (But the mirror is removed). [Chapter 18 - Verse 38]

Abhasa belongs to Bimbam, Mukha :

- We call it Pratibimba Mukham not Adarsha Mukham.
- If mirror moves - Image moves
- If spot in mirror - Spot seen in reflection.
- If mirror broken - Cracks seen in reflection head.
- Abhasa is keeping in conditions of mirror.
- Mukham is not keeping in conditions of mirror.
- If it is Mukha Dharma, it will continue whether mirror in front or not.
- Don't see reflection in original face when face alone is there(As in sleep)
- Abhasa is not Mukha dharma.

Verse 39 :

द्वयोरेवेति चेत्तन्न द्वयोरेवाप्यदर्शनात् ।
अदृश्यस्य सतो दृष्टिः स्याद्राहोश्चन्द्रसूर्ययोः ॥ ३९ ॥

(First line). If you say that it is the property of both, we say, 'No' because it is not seen even when both are present (but improperly placed). (second line). (Objection). It may be said that Rahu, a real thing, though invisible, is sometimes seen in the sun and moon; (So the reflection of the face, a reality, though invisible, is sometimes seen in the mirror). [Chapter 18 - Verse 39]

- Reflection not property of both original, face and mirror put together.
- Because we don't see them in both of them.
- In any form, in back form, both together image is there - if otherwise round (Backside of mirror) image not there.

4th Vikalpa : Purva Pakshi :

- Aham has independent existence - Not able to see like your Brahman.
- Chaitanyam also requires medium of Antahkaranam.
- Rahu - Graha planet one of planets, Can't know directly / Experience.
- Because of position of earth - Unmanifest Rahu manifests.
- Abhasa is there, no manifesting medium, When mirror comes Abhasa is Vastu.

Abhasa is Samsari :

- Abhasa is independently existing and ordinarily invisible - Will be visible when mirror is brought.
- Before Adrishyam - Drishti when mirror comes.
- Rahu during Grahanam
- Rahu is Adrishyam and Sat
- Chandra Grahanam - Chandra medium for Rahu.
- Surya Grahanam - Surya medium for Rahu Darshanam.
- Similarly Abhasa through Adarshanam manifests.

Verse 40 : Shankara's Answer from 2 angles :

राहोः प्रागेव वस्तुत्वं सिद्धं शास्त्रप्रमाणतः ।
छायापक्षे त्ववस्तुत्वं तस्य स्यात्पूर्वयुक्तिः ॥ ४० ॥

(Reply). That Rahu is a real thing is known from the scriptures before one sees it in the sun or moon . But according to those who hold that it is the shadow of the earth it cannot be a real thing and the unreality of the reflection has been proved by arguments before.
[Chapter 18 - Verse 40]

2 Views of Astrologers

- Rahu positive invisible entity
comes to Manifest in Grahana Kala

- Rahu not entity
- It is Chandra Grahana
- Surya - Earth - Chaya falling
- Chandra Moons Chaya falling

Shankara :

- Abhasa has independent existence.
- Abhasa being invisible can't accept, existence unless, proved through pramana.
- If invisible is existent, some will say - 70 / 1200 / ???.... students invisible existing.
- Rahu Grastha Asti / Svarga Asti - Shastra pramana.
- Shastra / Pratyaksham Nasti for Abhasa - Doesn't exist.
- Rahu - we accept before Grahanam, because of Shastra Pramanam.
- Abhasa - Sadrushya Pramanam Nasti
 - No Pramanam as independently existing
 - No question of Abhasa existing or not

2nd View of astrologer :

- No Rahu Ketu at all as per scientist Chandra - Bhu - Chaya

Purva Pakshi :

- Rahu has independent existence.
- Shadow proved to be not independently existing.

2 Reasons :

Verse 41 :

छायाक्रान्तेर्निषेधोऽयं नतु वस्तुत्वसाधकः ।
नह्यर्थान्तरनिष्ठं सद्वाक्यमर्थान्तरं वदेत् ॥ ४१ ॥

There is a prohibition regarding the crossing of the shadows (of one's teachers and other superiors) ; but it does not prove the reality of a shadow as a sentence expressing one meaning cannot express another at the same time. [Chapter 18 - Verse 41]

Purva Pakshi :

- If Rahu is Chaya - Grahanam, then it is not independently existing.
- Chaya has status of its own.

Verse 34 - 2nd Line - Argument :

- Chaya - Satyam - reality, Shastra and Yukti
- When you cross Guru's shadow - incur Papam.
- Pratibasika Vastu can't give Vyavaharika Papam.
- Under shadow cool - How unreal.

Shankara :

- Interpretation wrong

Mimamsa Rule :

- Vakyam can convey only one idea
- Not more than one Tatparyam
- If so, Vakya Bheda Dosha - Split sentence.
- Don't step over shadow / Guru respectable not shadow Real / Unreal.

Karma Khanda :

- Veda talks duality.
- Do Yagya - Get Svarga
- Dvaita Pramana Shastram.

- This Sadhanas - This Sadhanam - Tatparya - Sambandha...
- Satyam(Not in time) - Mithya and Sambandha between.
- Karya Karana (In time), Can't be discussed together.
- I am Nisheda... said in verse 34, doesn't talk about Reality of shadow.

All Vyavahara do this at sunrise :

- Don't say whether there is real sunrise / Sunset.
- Can't take paper as Pramanam for sunrise.
- Statements in paper based on our experience of sunrise.
- Similarly Sruti talks Chaya experience.
- Doesn't mean reality of Chaya.
- Can't step into shadow of guru - Doesn't say shadow is false / Real.
- One Vakya has one meaning - Guru respectable - Don't step over even his shadow.
- Guru's shadow real - will get real Papam, Can have only one meaning.
- Vakyam deals with only one Artham.
- Tatparyam - only respect of teacher, not to discuss shadow real or not.
- If stepping can give Papam, that shadow must be real.
- It doesn't mean shadow must be real, Unreal can be cause of Vyavahara like sunrise.

Lecture 165

- Nature of Chidabasa - Negate 4 Possibilities to establish Abhasa is Mithya...

1st Vikalpa :

- Abhasa belongs to original Atma or Reflecting medium - Anyatarasya.

2nd Vikalpa :

- Mukha Eva Bavet... Reflection also called Mukha

3rd Vikalpa :

- Drayo - combination of Mukham, Atma and Anatma.

4th Vikalpa :

- Abhasa is independently existent like Rahu.
- Independent existence accepted because of Shastra.
- Abhasa - Pramana Abavat...
- Rahu / Abhasa is Chaya graham only, Abhasa is false like shadowy Rahu... shadow / Rahu Chaya Graha is real...

Quotes Smriti :

Mukham	Abasam
Original face	Reflection

- Based on sunrise all Vyavahara take place, clock functions.
- Laukika Vyavahara possible based on Mithya Vastu
- Papa Punya Vyavahara possible based on Mithya unreal Abhasa(Shadow)
- Punya Papam doesn't prove Abhasa - Shadow is real.

Verse 42 :

माधुर्यादि च यत्कार्यमुष्णद्रव्याद्यसेवनात् ।
छायाया न त्वदृष्टत्वादपामेव च दर्शनात् ॥ ४२ ॥

That one feels cool while sitting in a shadow is not the effect of the shadow on one. It is due to one's refraining from using warm things. Coolness is found to belong to water but not to a shadow. [Chapter 18 - Verse 42]

In 34, argument of Purva Pakshi :

- Shadow gives comfort / Coolness / Madhuriyam / Tapashakti / Sheetatvam.
- Can't say unreal - getting comfort because of tree.

Shankara :

- Stopped getting heat from sun, sun doesn't affect you.
- Shadow doesn't produce coolness.
- You are not associated with Ushna Dravya / Hot material, Contact with heat produces heat - No contact produce coolness.
- Shadow doesn't have capacity to give all this.
- If shadow can cause Sheetatvam, sit under asbestos sheet.
- If shadow produces, all shadows must produce coolness.
- In shadow no coolness - Sheetatvam belongs to Sun not shadow.

Verse 43 :

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामाभासासत्त्वमेव च ॥ ४३ ॥

The self, its reflection and the intellect are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning.
[Chapter 18 - Verse 43]

Conclusion :

- All 4 Vikalpas refuted.
- Abhasa - Mithya - Avastu.

Bimba Chaitanyam	Pratibimba Chaitanyam	Upadhi
- Original Consciousness	- Abhasa - Reflected Consciousness - Reflected face	- Ashrayam - Reflected Medium - Reflecting Medium

- Like Mukha Abhasa is Mithya, Atma Abhasa is Mithya.

What is Pramana for All these?

- Shastra and Yukti.

1) Atma is Chid Rupam :

- Pragyanam Brahma
- Vigyanam Anandam Brahma

2) For Abhasa :

Katho Upanishad :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam pratirupo babhuva,
Ekas-tatha sarva-bhut-antar-atma rupam rupam pratirupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

- Just as Agni assumes form of medium in log of wood.
- Just as Vayu assumes form of person in form of Panchapranas.
- Similarly Atma Chaitanyam assumes forms of Buddhi in which it is pervading.
- Liquid appears round / Rectangular / Triangular according to container.
- Similarly one Atma - illumines different forms.
 - Substance illumining is same - Forms different
- Electric current is one and same - But manifests as Fan / Light / heater...
- Minds different - Individuals different.
- Atma one and same - illumining minds.
- Atma is at once immanent and transcendent
- Atma Pervades visible / Invisible worlds and 'Beyond'
- Donkey / Horse / Man / Tree / 5 Pranas all live upon air / 5 Pranas.

- Similarly all objects are presided over by one non dual truth.
- Similarly Atma Chaitanyam assumes form of Buddhi in which it is pervading.
- Sukshma Shariram has limited form, Chaitanya Abhasa also has limited form.

This Pramanam for Abhasa?

- Shastra Pramana Avagamyate (Known)

Yukti Pramana :

- Jnana Vikara... Vriksha / Ghata Jnanam
- Changing knowledge is experienced by us, Changing knowledge can't belong to Atma / Sakshi.
- Because Atma is Nirvikara (Based on Sruti and Anubava)

Buddhi is Jadam Subject to change :

- Savikara Jada(Anatma) Buddhi / Nirvikara Chetana Atma.

2 Things available in this world :

- Sthula Shariram - Savikaram Jadam
- Sukshma Shariram - Savikaram Jadam
- Karana Shariram - Savikaram Jadam
- All Savikara = Jadam... / Atma Nirvikara Chetanam.

How we account for Savikara Jnanam? Anatma or Atma?

- Shariram is Savikaram, not Jnanam but Jadam.

- Atma is Jnanam / Awareness / Consciousness... but not Savikaram.
- We need intermediary thing which has to be Savikaram also and Jnanam also which is Abhasa.
- Abhasa accounts for Savikara Ghatam / Mata / Vriksha / Jagat Jnanam.
- Through Yukti Establish Abhasa.
- Chit = Nirvikaram Shariram = Jadam Savikaram.
- Want Savikara Jnanam which is Chidabasa.
- We also come to know unreality by Shastra and Yukti - Pramana.

Logic :

- If Abhasa is real and undergoes changes, those changes will affect Atma...
- If Atma is real, it will change Ahamkara.

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the Knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the Naciketas-fire. [1 - 3 - 1]

- Every Jeeva has Chidabasa and chit.
- If Chidabasa is real, experience of karma Phalam of Chidabasa, would have affected chit also.
- We find whatever happens to Chidabasa doesn't affect chit.

- Possible in one condition...

Whatever happens to you shadow doesn't affect you - why?

- Because shadow is Mithya...
- Whatever happens to Mithya doesn't affect me.
- Shadow inseparable from me but still if shadow is longish - when sun rises, Dwarfed when sun goes down... Mithyatvat...
- Chit - Chidabasa - Bahischa = Asanga...

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Therefore Abhasa = Mithya, Nature of Abhasa over.

Verse 44 :

न दृशेरविकारित्वादाभासस्याप्यवस्तुतः ।
नाचितित्त्वादहंकर्तुः कस्य संसारिता भवेत् ॥ ४४ ॥

(Objection). Whop is the Experiencer of Trasmigratory existence as it cannot belong to the self which is changeless, neither to the reflection which is not real nor to the ego which is not a conscious entity?[Chapter 18 - Verse 44]

Purva Pakshi : Who is Samsari?

- Samsara can't be explained, Ashraya, in our Matam, is Jeeva.
- In your Matam, No locus / No Ashraya of Samsara.



- We are experiencing solid Samsara and can't put it on any 3.
- Pratyaksha Siddat watu and Anubava
- Dukham Experienced by all.... Can't say no Samsara }
- Drishi = Atma Chaitanyam not Samsari, Karanam, Avikaritvat, Atma has no Vikara.
- Samsara = Sukham / Dukha Boga.
- Requires modification / Change between 2 conditions... Anxious / Depressed.
- Different Avastha Bheda means, change required, Atma has no change status.

Why Samsara is not in Abhasa?

- Abhasa is Avastu / False / As good as not there, Can't be support for Samsara.
- Shadow can't be support for anything.
- Shadow can't carry 15 Kgs, Shadow cant exist of its own, Can't support Samsara...

Antahkarana :

- Jadam mind has Samsara
- Achit - Not Aham - Kartunu...
- Antahkarana = Sukshma Shariram, Ashraya for Abhasa, is Jada Rupam.

Therefore whose is this Samsara?

Verse 45 :

अविद्यामात्र एवातः संसारोऽस्त्वविवेकतः ।
कूटस्थेनात्मना नित्यमात्मवानात्मनीव सः ॥ ४५ ॥

(Reply). Let the Trasmigratory condition then be only a delusion due to the indiscrimination (between the self and the Non-self). It always has an (Apparent) existence due to the real existence of the Changeless self and, Therefore, Appears to be pertaining to it. [Chapter 18 - Verse 45]

Shankara :

- Samsara can't be located anywhere, agree with you.
- Samsari = Branti / Delusion - can't be located anywhere.
- Mirage water can't be located anywhere - Sky / Land / Head..
- Don't you see it... similarly on rope...

- Aviveka / Avidya Matra Abhasa... Branti / Delusion Matra...
- Because of Aviveka, appears to be on Atma.
- Mirage water seems to be on road.
- Snake seems to be on rope.
- Dream seems to be on waker
- Samsara / Body / Mind / Intellect / Anatma seems to be on Atma, Because of Aviveka.
- How Branti / Delusion - Sorrow not delusion, Solidly real.
- Even though unreal, borrowing reality from Atma it appears as though real.
- Dream appears as real borrowing reality from waker.
- I Alone can give reality to dream...
- Branti Samsari always appears to be real Atmavan - with content real.
- Belongs to Atma substance.
- Atmavan = Substantial = Real, Samsara appears to be substantial because of Kutasta Atma.
- Original chit = Substance = Substantial, Avivekika Atma - Bhati...
- Kutasta Atma = Atmavan, Nityam Atmavan...

Verse 46 :

रज्जुसर्पो यथा रज्ज्वा सात्मकः प्राग्विवेकतः ।
अवस्तु सन्नपि ह्येष कूटस्थेनात्मना तथा ॥ ४६ ॥

Just as a rope-snake (A rope mistaken for a snake) though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place; so, the Trasmigratory condition, though unreal, is possessed of an existence due to that of the changeless self. [Chapter 18 - Verse 46]

Rope - Snake = Branti :

- Not located on rope or head - out of snake I get fear.
- Substantial rope lends reality to snake.
- Snake gets temporary solidity / Reality / Substantiality... And then creates havoc.
- Adhyastha Sarpa
- Rajju Vivarta Sarpa
- Saveshmatmaka = Atma = Substantial, Therefore real.

Sureshvaracharya's :

- Until you make enquiry, Samsara continues, illogical till you enquire...
- Even though unreal, appears real, because of Rajju before Viveka.
- Similarly Samsara appears real because of Kutasta Atma.

Where is Samsara located?

- i) Being delusion not located anywhere.
- ii) Even though not located anywhere.
 - Appears to be located in me the Atma, before enquiry.
- iii) Even though it is delusion - Appears to be real having, borrowed reality from me the Atma

Who is Samsari?

- I - Atma am Samsari... before enquiry
- I - Atma am Asamsari, after enquiry

Lecture 166

- i) Chidabasa / Chit Pratibimba / Appearing as Antahkarana is Mithya... like reflection on mirror - Abhasa Mithyatvam Stapitham.
- ii) Compares Abhasa to Mukha Abhasa in Adarsham.
 - Abhasa Mithyatva completed in Verse 43.
 - Samsara belongs to whom? Sukha / Dukha Ashraya Kaha?

Purva Pakshi :

- In your Matam, you will have difficulty.

Samsara belongs to :

Atma	Atma Abhasa Antahkarana Ahamkara	Abhasa
Nirvikartvat	Jadatvat	Mithya / False

Verse 44 - Purva Pakshi's answer :

- Atma not Ashraya... Asamsari.
- Abhasa Mithya - Mithya not Ashraya.
- It itself requires Ashraya, Avastatvat... Beggar can't help other financially.

Antahkarana - Jadavatu :

- Samsara is in the form of Sukham / Dukham Anubavaha... can't be for Jada Vastu.
- Can't say Samsara doesn't exist as everyone experiences...

Verse 45 - Shankaras answer :

- Simplified our job
- There is Samsara experienced without Ashraya called Branti / Maya.

Definition :

- Experienced without Ashraya.
- Mirage water not located on land / Sky / whose locus not established, but experienced is called Branti or Avidya Karyatvat, Avidya or Adhyasa can't locate Samsara.
- If you can locate Samsara in Atma, it will become real.
 - Then you can't remove it
 - Therefore Moksha possible

13th Chapter : Commentary :

Purva Pakshi : where is Samsara?

- Whoever thinks and says I have, Samsara has Samsara...
- What you think and which is not there and you take it as your own Samsara is only Branti

Vedanta :

- Never answers questions
- who is Samsari?
- Samsari is Mithya... therefore can't talk, about who it belongs to because of Agyanam, Samsara seems to belong to Atma.

I have	Samsara
<ul style="list-style-type: none"> - Atma - Adhishtana 	<ul style="list-style-type: none"> - Adhyastha - Doesn't belong to Adhishtana - Snake doesn't belong to rope

- Mirage water doesn't belong to land, Rope appears to be snake... due to Aviveka.
- If Branti Svarupam, how we don't feel Branti.... and I feel real.

I have	Samsara
<ul style="list-style-type: none"> - Satyam - Real - என்ரு 	<ul style="list-style-type: none"> - I give existence to Samsara(Unreal)

How I feel real?

- Because reality of Adhishtana is (key to all problem) attributed is to Adhyastha - Samsara also Branti, appears as satyam because of Adhishtana's Satyatvam...
- Like Rajju Sarpaha.
- Viveka Comes.
- Similarly Samsara also appears real before Viveka.

Verse 47 :

आत्माभासाश्रयश्चात्मा प्रत्ययैः स्वैर्विकारवान् ।
सुखी दुःखी च संसारी नित्य एवेति केचन ॥ ४७ ॥

Some say that the self to which the reflection belongs, though changeful on account of the modifications of the mind pertaining to itself such as, 'I am happy', 'I am Miserable' and though an Experiencer of the Trasmigratory condition, is eternal. [Chapter 18 - Verse 47]

Purva Pakshi definition Samsari :

- Accepts Antahkarana, Accepts Atma Abhasa.
- Because of Antahkarana Sambandha, Atma undergoes Vikara.
- Atma is directly Samsari - Direct explanation.
- Gaurava = Guru - complicated explanation.
- Lagavam = Simple explanation accepted.
- Atma is Ashraya and it directly, undergoes changes... because of its own Jnanam and experiences...
- Pratyayam = Sukham / Dukha / Ghata / Vriksha = Jnanam.

Naihi :

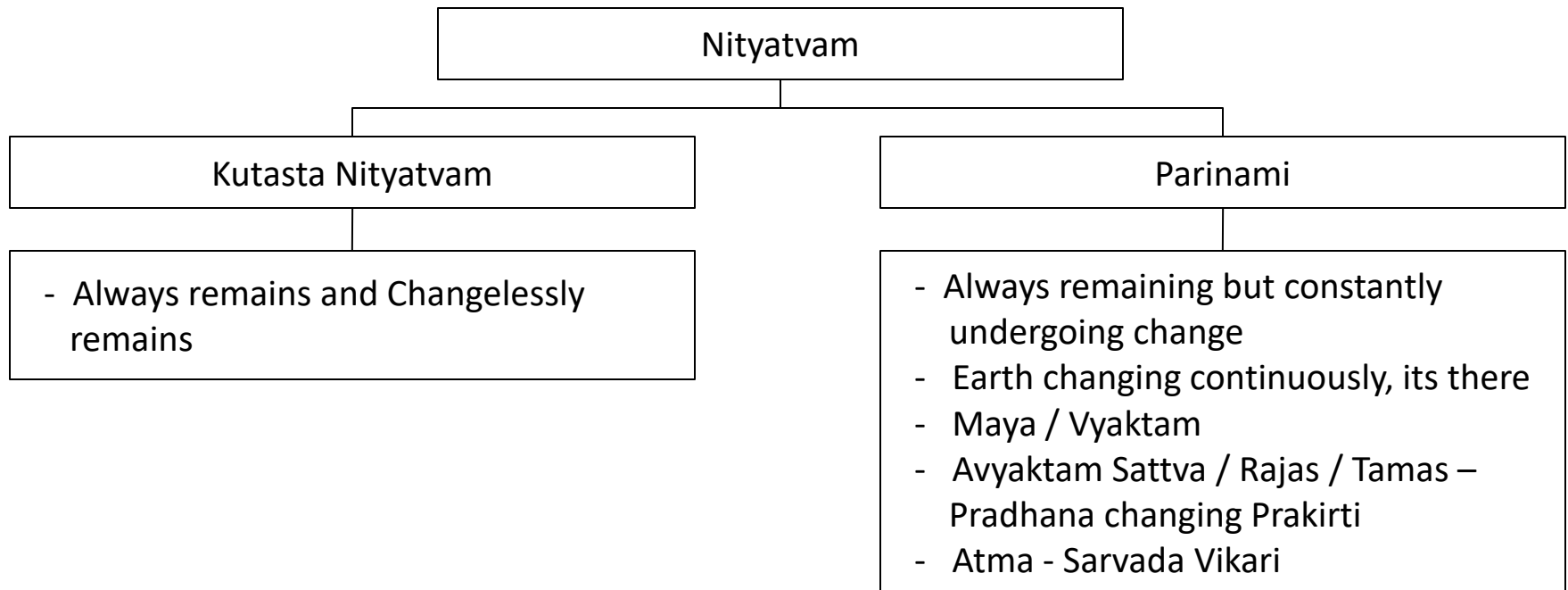
- Own modification takes place.

Vedanta :

- Buddhis modification is appearing on Atma and Atma is Nirvikara...
- Antahkaranam is Savikaram and its Vikara seen in Atma - why?

Why? Think Atma is Savikara :

- Therefore Atma Vikaram Bavata.
- If Self becomes Raagi / Dveshi / Sukhi / Dukhi / Samsari... At same time Atma is Nitya also....



- Not Nirvikarena Rupena Nityam Asti.
- Parantu Savikarena Rupena Nityam Asti

Verse 47 :

- “Atma Svarupvat Samsari”

Verse 48 :

आत्माभासापरिज्ञानाद्याथात्म्येन विमोहिताः ।
अहंकारिमात्मेति मन्यन्ते ते निरागमाः ॥ ४८ ॥

Having no knowledge of the Vedas and deluded on account of the lack of the real knowledge of the self and its reflection, they consider the ego to be the self. [Chapter 18 - Verse 48]

Shankaras reply :

- Verse 48, 49, 50 - Atma Abhasa Parjnanat
- Atma and Abhasa not knowing independently is Aviveka.

Delusion / Confusion :

Drk Drishya Viveka definition :

- Aham karta / Ahamkara = Antahkaranam and Chidabasa.
- Antahkarana Sahita Chaitanyam, Chidabasa Sahita Antahkaranam... Sabasa Antahkarana...
- 2 Always inseparable... Reflection and reflecting medium.
- When one is said, we take together.
- People take - Atma Abhasa as Atma
- Ahamkara Abhasa as Atma

3 Reasons to negate Purva Pakshi :

- 1 Pramana Abavat, 2 Anirmoksha Prasanga...

Pramana Abavat :

- For Atma Savikari... have you seen Atma?
- Atma is Pramana Agocharam, Not revealed by Pratyaksha and Anumanam.
- You can guess / Imagine, Atma is Vikari, Not right. We go to Shastram...
- Nishkalam / Nishkriyam / Shantam / Advaitam / Nir - Agama Veda Pramana Rahita.

Veda says :

- Atma is Nirvikara not speculation / Imagination.

Verse 49 :

संसारो वस्तुसंस्तेषां कर्तृभोक्तृत्वलक्षणः ।
आत्माभासाश्रयाज्ञानात्संसरन्त्यविवेकतः ॥ ४९ ॥

The Trasmigratory existence consisting of agency and the experiencing of pain and pleasure is, according to them, a reality. They, therefore, continues to be born again and again on account of the ignorance of the nature of the self, its reflection and the intellect between which they cannot discriminate. [Chapter 18 - Verse 49]

2nd Dosha :

- Anirmoksha Prasanga, Moksha will never be possible...
- Atma Savikaram and Prakirti also Savikaram, Sukham / Dukham will always be there.
- Mind can never be stopped from Vritti Vikara.

Yogi :

- Making Savikara Manaha into Nirvikara, Chitta Vritti Nirodha.
- Svabavam = Vritti - Can't succeed, Suppression worse.
- Mind belongs to Prakrti and Prakriti's nature is Sarvada Vikara.

3rd Reason : Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- Therefore Atma is Nirvikara...

Purva Pakshi :

- Argues based on grammar... Janami - I know...
- Knowing action - Belongs to Chetanam, Therefore subject is Atma...
- Knowing always job of Chetanam... Knowing - Dhatu refers to Kriya.
- Janami - Kriya Ashrayatvam...
- Anatma - Jadatvat - No knowing action.

Summary - Verse 1 to 49 :

संसारो वस्तुसंस्तेषां कर्तृभोक्तृत्वलक्षणः ।
आत्माभासाश्रयाज्ञानात्संसरन्त्यविवेकतः ॥ ४९ ॥

The Trasmigratory existence consisting of agency and the experiencing of pain and pleasure is, according to them, a reality. They, therefore, continues to be born again and again on account of the ignorance of the nature of the self, its reflection and the intellect between which they cannot discriminate. [Chapter 18 - Verse 49]

1) Shastra Pramanat :

- Atma Jnana Praptihi Jnanat - Sakshat Mokshaha...
- By study - Jnanam will come
- By Jnanam - Moksha will come
- Nothing else required, Pratigya Vakya...

2) Prasankya Vadi :

- Shastra Janya Vakya not enough, not liberating Jnanam.
- Prasankyanam required after study.

Mentally Repeating :

- Aham Brahmasmi... Vritti Avritti required.
- Then liberating Jnanam - Sakshatkara Rupa - Jnanam... realisation comes...

3) Argument Purva Pakshi : Anubava :

- Studied - Nothing happens.

4) Shankara :

- Bandaha - unreal - Adhyastham, Action required if Bandah is real... To remove real...
Not to remove false thing...
- Removing false thing is knowing it is false.

5) Purva Pakshi :

- Samsara is real.

6) Through any Pramana, you can't prove Bandah in Atma... Because Atma not object of any Pramana.

Chaitanyam / Atma

- Chetanam
- Knowingness / Jnanam
- Svarupam - Nityam

Mistake :

- Atma is Karta / Jnanata
- Without objective knowledge

Buddhi / Jadam

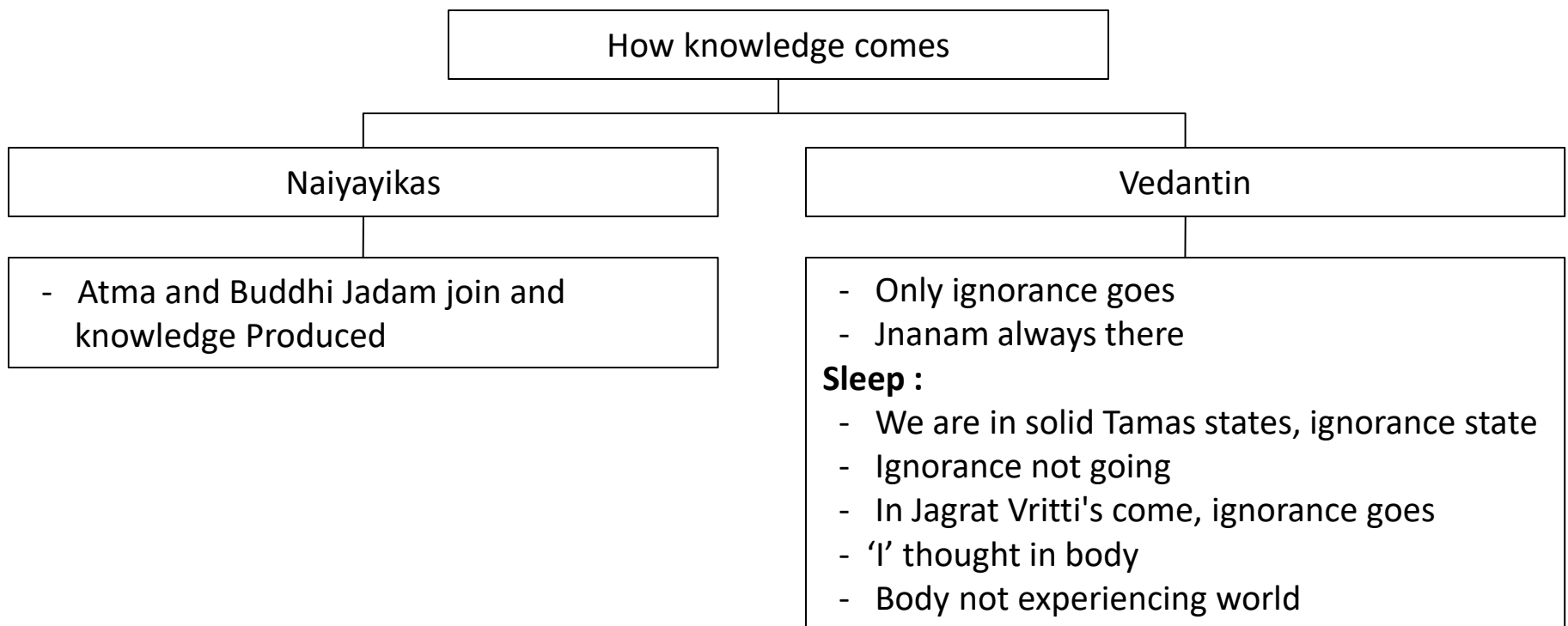
- Kartrutvam
- "Vikaratvam"

Buddhi is knower :

- Knowledge not created by Buddhi
- Ignorance Goes / Knowledge doesn't come
- Ghata Vishaya Ajnanam goes
- For removal of ignorance, Manushya Vritti
Ghata Vritti's come / Kshanikam
- Ghata Jnana never comes??
- Vritti's rising Mistaken as knowledge /
Jnanam rising

Nididhyasanam :

- Vritti's Jadam when born
- when objective knowledge is there we feel
we are conscious



- 2nd Thing doesn't touch / Pollute / Space...
- I am also not affected by 2nd thing.
- One who knows as taught in 6th Chapter of Chandogyo Upanishad - is not affected, 75 verse - Chapter 7th summarised.
- Only when person has this knowledge, then liberation possible.
- I am without 2nd, Advaita Tattvam non dual reality, No 2nd thing at all and imaginable affecting me.
- Vishwam Darpanam... (Dakshinamurthy Stotram - Verse 1)
- Just as dream world, doesn't touch me... Similarly 2nd thing doesn't touch me...

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[ā-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

Verse 50 :

चैतन्याभासता बुद्धेरात्मनस्तत्स्वरूपता ।
स्याच्चेत्तं ज्ञानशब्दैश्च वेदः शास्तीति युज्यते ॥ ५० ॥

That the Vedas imply the self by means of words such as, 'knowledge' etc. becomes reasonable if it is true that the self is of the nature of pure consciousness and the intellect reflects it. [Chapter 18 - Verse 50]

Verse 51 and 52 :

प्रकृतिप्रत्ययार्थौ यौ भिन्नावेकाश्रयौ यथा ।
करोति गच्छतीत्यादौ दृष्टौ लोकप्रसिद्धितः ॥ ५१ ॥
नानयोद्वर्थाश्रयत्वं च लोके दृष्टं स्मृतौ तथा ।
जानात्यर्थेषु को हेतुद्वर्थाश्रयत्वे निगद्यताम् ॥ ५२ ॥

(Objection). It is well known among the people that the meaning of the root and that of the verbal suffix, though different from each other, in each of the words such as, 'does', 'goes', etc, are seen to belong to the same subject. They are not seen to belong to two different subjects either according to ordinary people or Grammarians. Now, please tell me the reason why the meanings of the root and the suffix should belong to two different subjects in the case of the words such as, 'knows' etc. [Chapter 18 - Verse 51 and 52]

Unreal :

- Action required to remove real, not unreal false thing...
- Removal of false thing is knowing, that it is false.

Purva Pakshi :

- Samsara / Bandah not unreal but real.
- If unreal - Ok Prasankyanam required, Jnanam alone not enough.

Shankara :

- No Pramanam to prove Atma is Bandah, Atma not object of any Pramanam.
- Therefore Bandah can be proved, if Atma was object of any Pramanam.
- Sarva Pramana Avishyatvatu...
- Independently see development... then hear well.

Purva Pakshi :

- Shastra describes Atma as Jnanam / Vijnanam / Chit Svarupam / Chaitanyam.
- Therefore Atma revealed thru words.

Shankara :

- Shastram doesn't point out Atma, through Atma Shabda.
- Jnana / Vijnanam refers to only chit Abhasa Chaitanyam alone.
- From Chidabasa, understand through implication the Atma.
- Jnanadhi Shabdaha - Atma Abhasa Abidatata, Atmanam Sakshat Neiva Dadaati / Vadati.
- Atmana Abhasa Dvaram Lakshya Iti...
- Therefore Atma is not object of Shabda / Sruti Pramana... No word can directly reveal Atma.

2nd Phase of discussion :

Atma Abhasa :

- To understand Chidabasa... this chapter very good.
- There is Chidabasa in Antahkarana and this Abhasa is Mithya.

Example :

- Mukha Abhasa Drishtanta... Abhasa = Avastu = Mithya.
- If Atma is Mithya... Then Samsara belongs to Antahkarana / Abhasa / Atma?

Purva Pakshi :

- Not Antahkarana, because it is Jadam

Not Abhasa :

- It is unreal, unreal can't be Ashraya for Samsara.
- 2) Doesn't belong to Atma because it is Asamsari / Nitya Mukta...
- Belongs to Abhasa Antahkarana mixture, Known as Ahamkara / Sabasa Ahamkara Buddhi.
- Ahamkara = unreal... All except Atma = real.
- How can unreal Ahamkara be Ashraya of Samsara.
- Ahamkara unreal by itself, It can't support Samsara... It is Atmani Adhyasa, it has support of Atma.
- Atma backed Ahamkara is Samsara, Ahamkara based Samsara is mixed up with Atma.

- Therefore Samsara of Ahamkara appears.
- Since Ahamkara is superimposed on Atma, Ahamkara belonging to Ahamkara is also superimposed on Atma.

Who is Samsari?

- Atma - Eva - Adhyastha Ahamkara Dvara Samsari.
- Adhyastha Dvara, Sadhana Bavati / Srota / Mantah / Dhyatva / Mukto... Bavati.
- Mukti doesn't belong to Atma directly.
- All Vyavahara belongs to Atma but Ahamkara Dvara.

Sureshvaracharya :

- Ahamkara = Kanchukam = uniform = coat, with Ahamkara coat... Atma enters...
- In Sushupti... Remove Ahamkara coat...
- Put coat in Jagrat and Mr. KC... And do Vedanta Vyavahara.
- Sruti addressing Atma, Ahamkara Dvara Nattu Sakshat directly.
- Here Sruti uses 'Jnanam' for Ahamkara.
- Directly addresses Abhasa which is in Ahamkara, Ahamkara is in Atma...
- Atma Ahamkara Dvara Jnanadhi... Shabdham Srunoti...
- Jnanam refers to Abhasa... And Vimukya Atma is Lakshitam.
- Lakshita Atma known as "Aham Brahma Asmi "

Addresses :

- Ahamkara Dvara... Mahavakya statement said by Ahamkara but it is not Brahman.
- Atma has no eyes / Tongue /... 'Akrutvat'
- Atma - Addresses.. Iti Vadati...

Verse 51 :

- Word Jnanam can directly refer to Abhasa only, not to Atma.

“Verse 51 to 57 “ :

Verse 52 :

- Jnanam can directly refer to Abhasa or Atma Abhasa.

Grammar :

- Jnanam derived in 4 ways, Vipathihi = Derivation...

4 Meanings :

- Satyam Jnanam Anantham...

i) Knower (Subject) :

- Janati Iti Jnanam...
- One who knows is called Jnani.

Jna :

- Means to know.
- Jnanam = Knower = Subject = Agent derivation, Kartru Vipatti... Indicates - Karta knower Subjective Derivation.

ii) Object / Known :

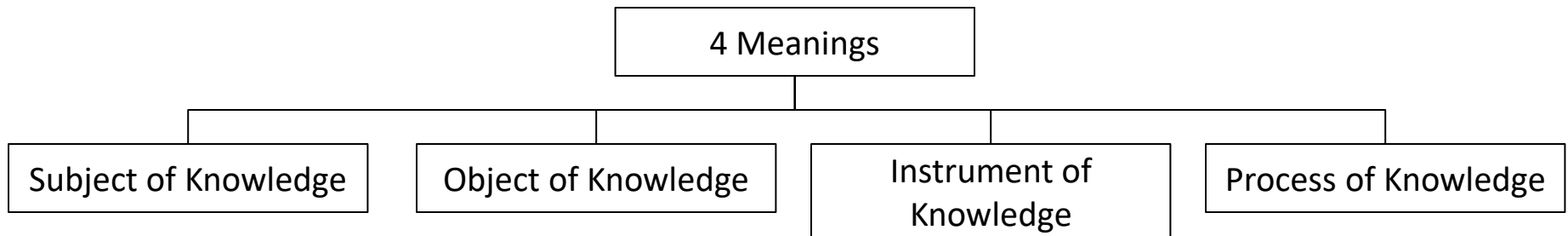
- Jnanayate Iti Jnanam...
- That which is known is Jnanam, Object derivation... Karma Vyathipatti...
- Not Sanchita Karma.. but objective derivation.

iii) Instrument :

- Janati Anena Iti Jnanam...
- That through which person knows, Knowing instrument... Instrument of knowledge.
- Instrumental derivation - Triputi = Meaning of Jnanam.

iv) Nyaptihi (Process) :

- Knowing process is called Jnanam, Abstract derivation.
- Bavaha Kriya Vyutpatihi... Abstract noun.



- In all 4 Meanings Jnanam refers to Chidabasa and not Atma and through Chidabasa, refers to Atma.
- “Verse 51 to 57” - 4 Derivatives.

1) Kartru Vyupatihi :

- Atma is not knower...

Purva Pakshi :

- Vedanta can't establish process of knowledge...
- Janati - Tvam knows... there should be a subject - Rama / Krishnaha Janati / Gachhati (Root - Gam - Dhatu)... Ti (Verbal termination)

Verb - 2 Portions

```
graph TD; A[Verb - 2 Portions] --> B[Root - Dhatu Drishyati / Vadati]; A --> C[Termination "Ti" - "Thing"]; B --> D[Root - Called(Prakirti)]; B --> E["- Gacha / Pata / Upadana Karanam<br/>- Material Cause or refers to Kriya / Action<br/>- "Kriya Referred by Root""]; C --> F[Pratyaya]; C --> G["- Termination refers to Karta<br/>- Balaha Gachhati refers to Balaha<br/>- Balok Gachataha (2 - Subjects)<br/>- Termination changes when Karta Varies"];
```

Root - Dhatu Drishyati / Vadati

Root - Called(Prakirti)

- Gacha / Pata / Upadana Karanam
- Material Cause or refers to Kriya / Action
- "Kriya Referred by Root"

Termination "Ti" – "Thing"

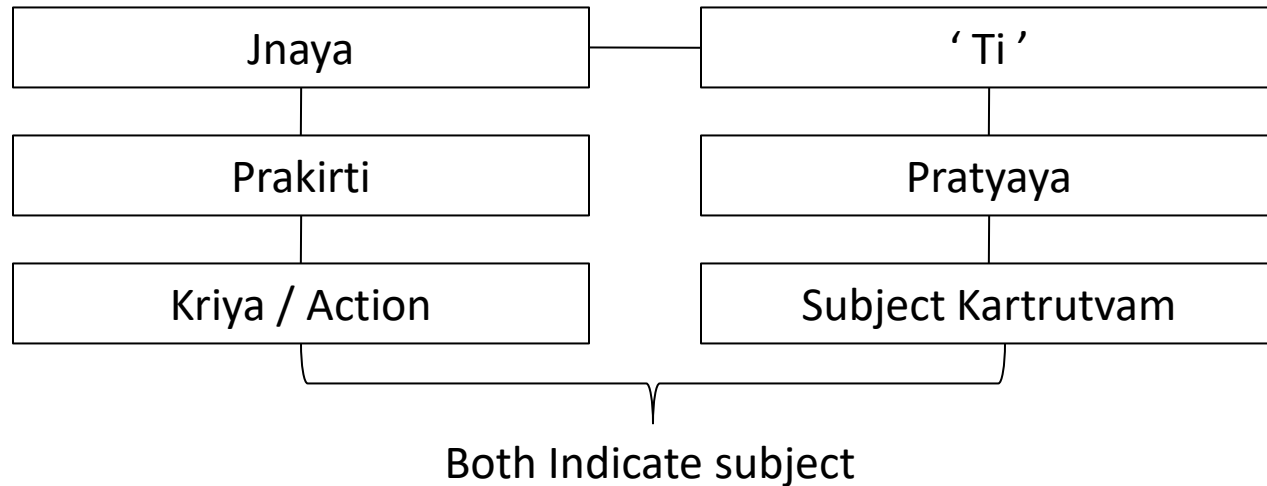
Pratyaya

- Termination refers to Karta
- Balaha Gachhati refers to Balaha
- Balok Gachataha (2 - Subjects)
- Termination changes when Karta Varies

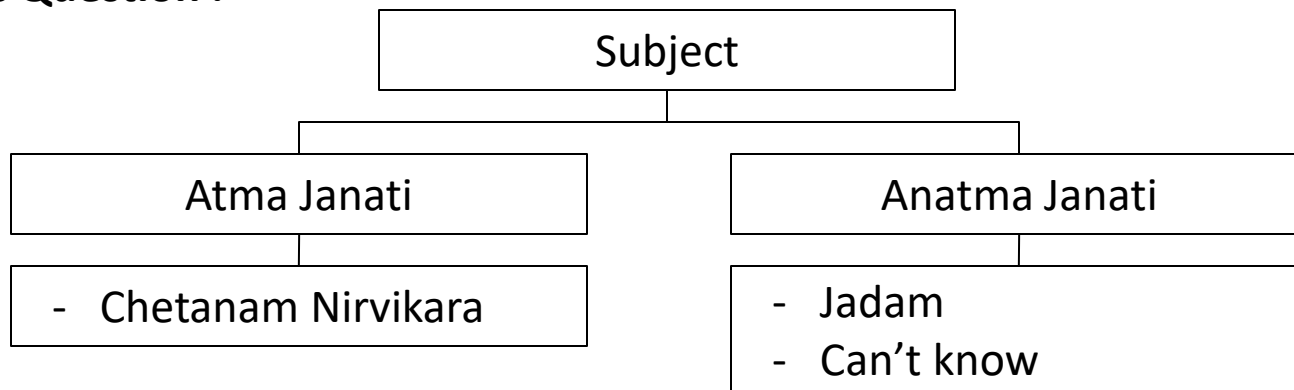
- Kriya and Kartrutvam... Kriyat.. Doership belongs to same Subject...
- When we use verb, Prakirti indicates Kriya and Pratyaya indicates Doership... Both belong to same subject.

Kriya Root :

- Involves Vikara - Modifications
 - Doership indicated by end
- 1) Kriya and karta - Both must belong to same subject.
 - 2) Any Kriya indicates modification Janati....



Purva Pakshi's Question :



If Karta - Knower / Agent must be Chetanam.

- Kartrutvam - indicated by knowing, belongs to Atma.

Rule :

- Knower always Chetanam.

Problem :

- Janya - Dhatu indicates Kriya... Modification Parinama... Kriya should belong to same subject.

Doership	Action
Chetanam	Atma as Nirvikaram will go away

- Both must belong to Atma

Knowing :

- Prakrti can be fixed with Anatma...
- Pramata involves knowing action which involves modification, Prakirti can be put in Anatma...

Problem :

- Doership can't be fixed in Anatma - Because it is Jadam.
- Vikara explained - Kartrutva explained.

Janati - No subject :

- Therefore your philosophy wrong, Can't accept Atma is subject to change... Savikara - Asti / Jayati.
- Janma / Marana / Samskara / Karma.

To Avoid :

- Take Anatma as Chetana, can't accept...

Verse Meaning :

- Root individual action and Pratyaya - Doership by verbal termination - Both different and located in one subject.
- Kartrutvam and Kriya must be in one locus.
- Karoti - Does, Gachhati - Goes - Action and agent.
- Kriya and Kartrutvam belongs to one subject, Because it is well known in the world.
- Giving agent ship / Vikaratvam... To Atma / Anatma, you are doing and creating problem and violating grammar.

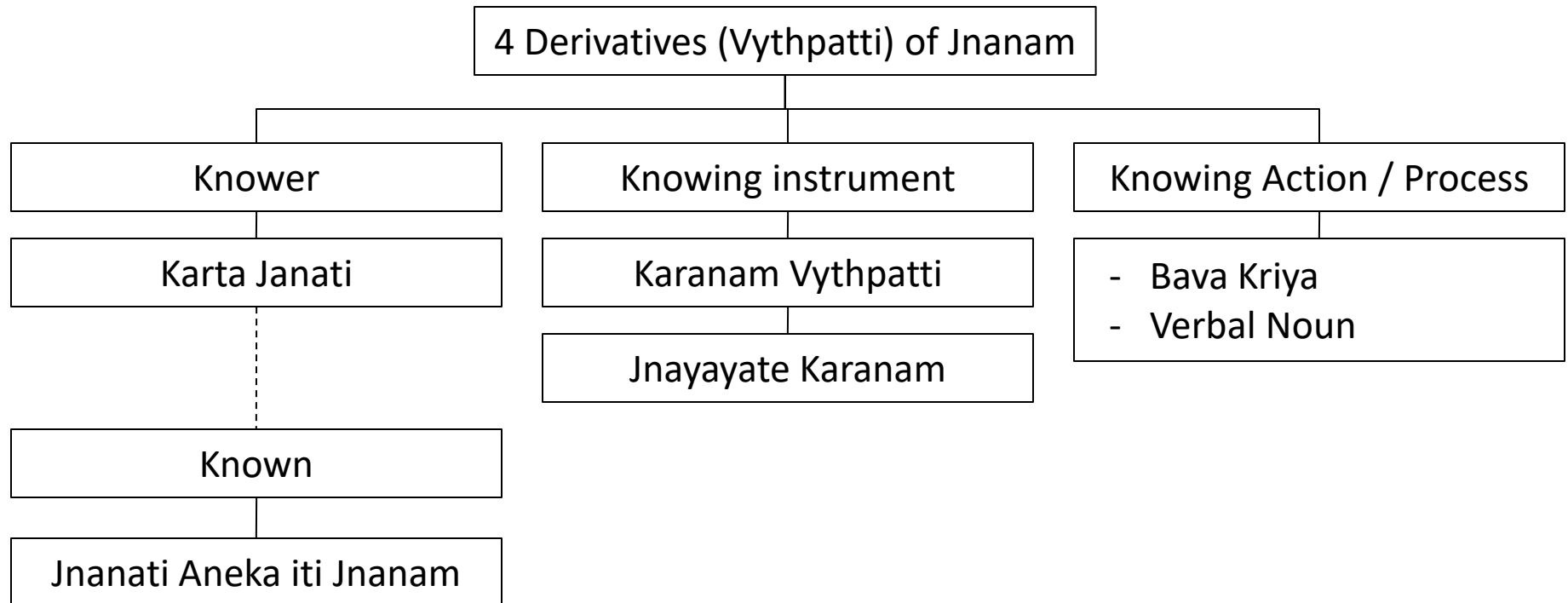
Lecture 168

Introduction :

1) Jnanam :

- Can't reveal directly Atma, whatever be derivation we assume.

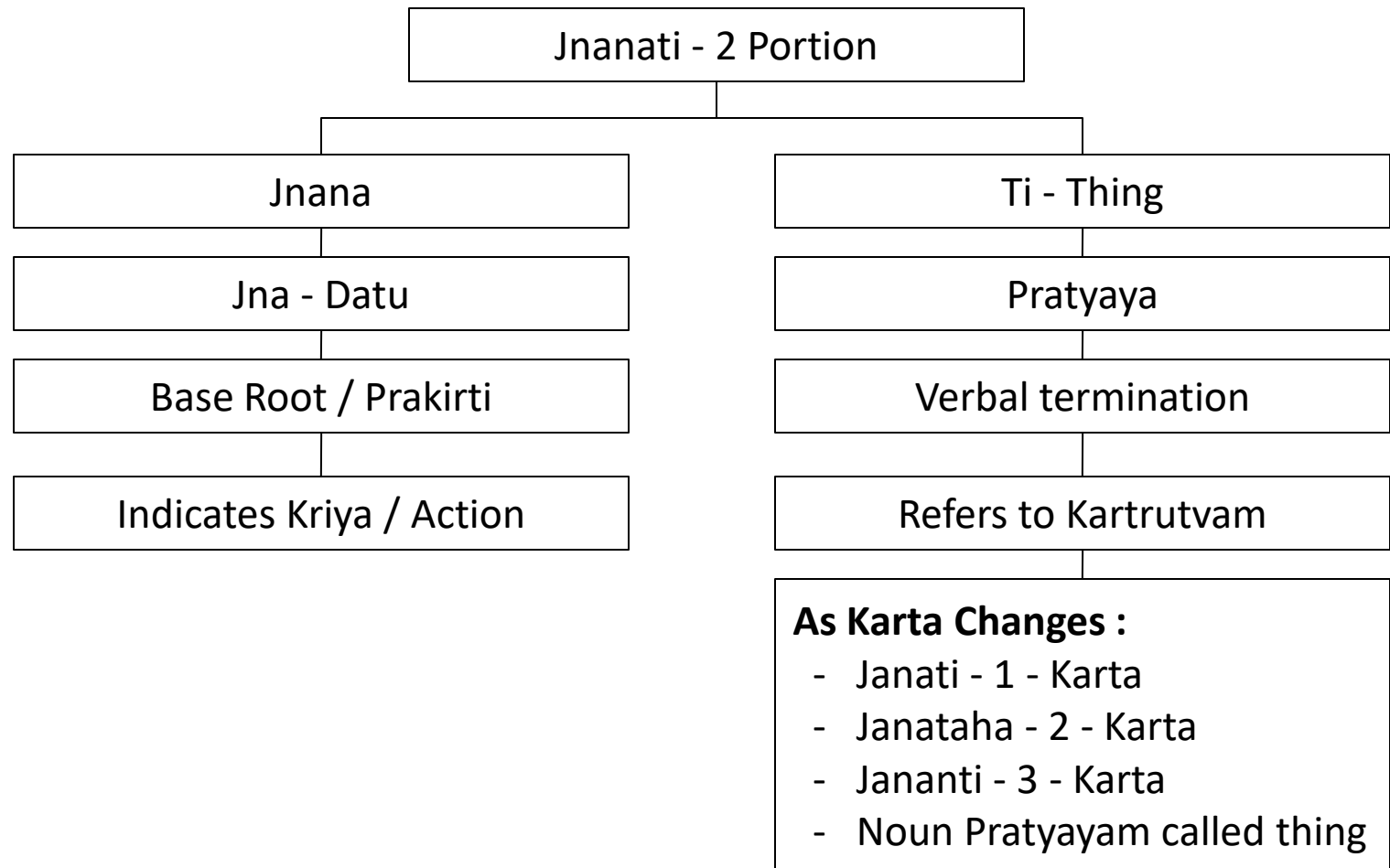
2) 4 Derivatives (Vyathpatti) of Jnanam :



- Purva Pakshi Negates all 4.

1) Kartu Vitpathi :

- Popular experience - Aham Jnani.
- I know... Atma is Jnana Karta = Knowing principle our experience proves this. Common man understands this...
- Visishta Advaitin / Dvaitin... Jnana Karta.



Purva Pakshi :

- When verb is used - Kartrutvam and verb Kriya, Should belong to Eka Ashrayaya.
- Kartrutvam and Kriya go together... Rama Gachhati...
- Kartrutvam and Kriya Ashraya = Rama
- Aham Janami... I know, Kartrutva and Kriya Ashraya = Atma.
- Atma is Chetana... In Chetana alone Jnanam possible, Achetanam can't say Janami.
- If Chetanam is karta also, Kriya will come.
- If Atma = Jnana karta... Atma is knower, Atma pervaded by word Jnanam.

1st Derivate :

- Jnana karta... Janati derivation.

Taittiriya Upanishad : Can't use...

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

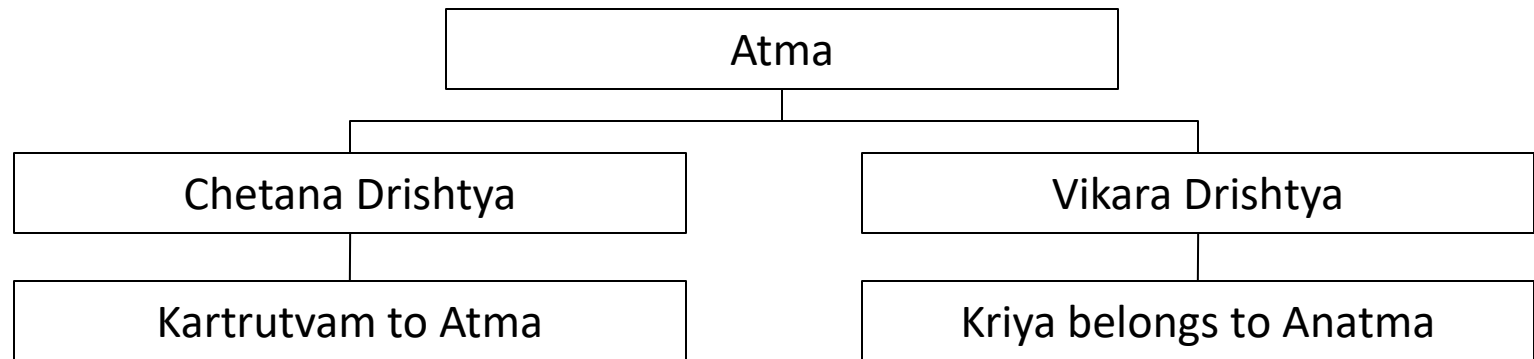
- Atma can't be revealed by words...
- If Atma is Karta / Bokta / Samsari... Doshas will come.
- Where Kartrutvam... Kriya and Vikriya – Modifications, Atma will be Asti... Vinashyati.

3 Doshas if Atma is karta :

- a) Sruti Hanihi
- b) Kartrutva - Boktrutva Samsara..
- c) Vikriya Rupa - Parinama Bava...

Anatma :

- Not knower - Jadam, we want karta to be Chetanam.



Rule :

- Kartrutvam and Kriya must go together.

Who is Karta for Jnanam?

Verse 51 and 5 2 :

- Kartrutvam in Atma and Kriya in Anatma not possible...
- Ramaha Janati / Gachhati..
- Ashraya of thing and Jnanya and Gam - Rama.

Verse 53 :

**आत्माभासस्तु तिङ्ङाच्यो धात्वर्थश्च धियः क्रिया ।
उभयं चाविवेकेन जानातीत्युच्यते मृषा ॥ ५३ ॥**

(Reply). The meaning of the suffix is the reflection of the self in the intellect and the root denotes an action i.e., a modification of the intellect. As the intellect and the reflection are not discriminated from the self, the word 'Knows' is applied falsely to it.

[Chapter 18 - Verse 53]

2 Basic principles :

a) Atma can never be karta / Jnanata... Never be knower / Talker / walker...

'Er' - Indicates modification... Seer... Antahkaranam is going through... Ghata Kara Vritti...
Modification...

Atma = Nirvikara... Therefore not knower.

Visishta Advaitam - Makes Atma - Jnanata Knower... / Kartru / Srotru / Vigyanatru...

b) Anatma can never be Jnanata - Ghatavat...

- Therefore mysterious knower functioning, Loka Prasiddi, Karma Khanda / Shastra - Prasiddi...

Where is this coming from?

- Everyone compromises and say - Atma is knower / Jnanata.
- Without damage to Advaita, Loka, Vyakaranam, Shastra Prasiddi... Accept Chidabasa...

Use Artha Pathi Pramanam :

- Without other ideas possible alternatives, Chidabasa brought - called Arthapathi...
- Accept Chidabasa, Pervades Anatma - Antahkarana.
- It will be soaked / Pervaded by Chidabasa and becomes Chetanam.

2 Entities act as one single entity :

Mundak Upanishad :

- Indriyas and Antahkarana are interpenetrated by Chaitanyam.
- Jada Antahkaranam becomes Sabasa... Salakshanam... together with Lakshanam...
- One Sabasa Buddhi formed, it can serve as Pramata / Jnanata... because of Chaitanyam present in it... And Buddhi present... Therefore Vikara..
- Kartrutvam - Possible because of Abhasa Chaitanyam...
- Kriya belongs to Savikara Vastu, Kartrutvam belongs to Chetana Vastu.
- Kartrutvam and Kriya must belong to Chetana Vastu, Abhasa soaked Vritti will be Chetana.
- Because of Buddhi - Vikriya is there, Therefore Kriya is possible.
- Darshana Kriya... with Darshana Vritti
- Sparshana Kriya... with Sparshana Vritti
- Sravana Kriya.. With Sravana Vritti
- Buddhi will become Kriya Ashrayavan, Chidabasa will become karta Ashrayavan.

- Both Buddhi and Abhasa together serve as one entity.
- Is the mixture, Pseudo or real I / False I... It is false I... for this false knower, consisting of Mind and Chidabasa... it is called Ahamkara.
- Thing and Datu... Chidabasa Ashraya and Buddhi Ashraya / Drishtya.
- This I - Ahamkara / Pramata / Karta / Bokta... Both these together called Ahamkara - unreal...
- It is superimposed on Aham, On Akarta / Apramata / Ajnanata...
- Atma is taking / Supporting Ahamkara, Ahamkara superimposed on Atma... And I say Janati...

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightning's also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Aham Janami... Adhyastha Ahamkara Dvara, Aham Janati... Aham / Jivatma / Mumukshu / Mukta.
- From my Angle...

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

Verse Meaning :

- Chidabasa pervading Buddhi is thing Pratyaya... verbal termination...
- Atma Abhasa is Jnanatu...
- Atma is not Jnanata... Abhasa is Jnantru Ashraya...

What is Ashraya for Prakirti?

- Prakirti is Dhiyaha Kriya, Modification on part of Buddhi...

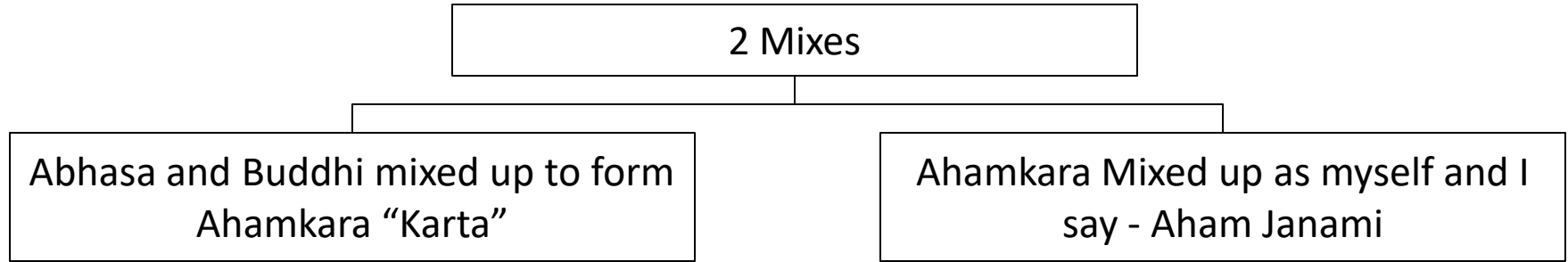
One Ahamkara has 2 Amshas :

Abhasa Amsham	Jada Buddhi Amsham
Ahamkara Kartrutva / Karta Ashraya / Pratyaya Abhasa	Kriya Ashraya / Vritti Vikaratva / Buddhi Modification

- Prakirti Ashraya - Appears one now... because we mix up Abhasa and Buddhi as single entity... Ahamkara.
- Ubayam = Abhasa and Buddhi.
- Becomes Eka Ashrayaya for thing, Prakirti and Pratyaya...
- Suppose Chidabasa and Buddhi mixes, We can say Ahamkara Sarvam Karoti.

Now we can say :

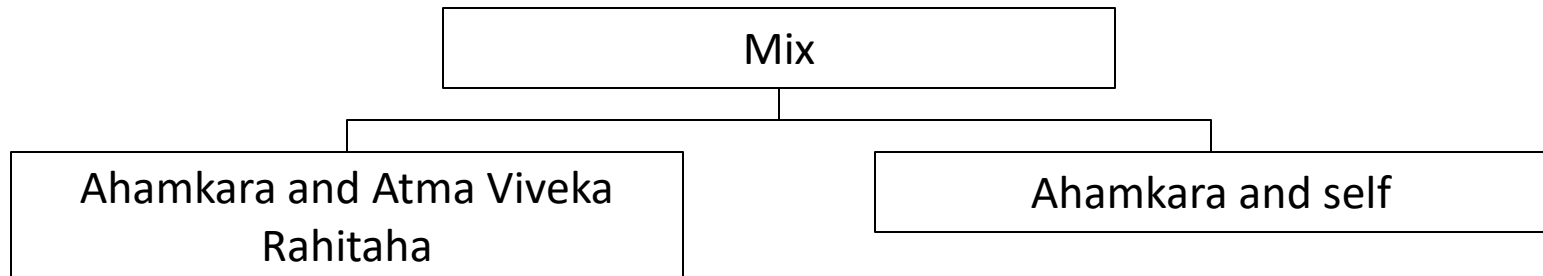
- Aham Karomi... Another mix up takes place.
- Ahamkara and Aham mix up.



Verse(Very important) : Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 - Verse 27]



- If we have discrimination, we will say - Neiva Kinchit Karomi...
- Ahamkara - Aham Rahitaha... Karta Api Manyate...

Abhasa and Buddhi	Everybody says
- Does all	- I know... falsely / incorrectly improperly - They are saying

Verse 54 :

**न बुद्धेरवबोधोऽस्ति नात्मनो विद्यते क्रिया ।
अतो नान्यतरस्यापि जानातीति च-युज्यते ॥ ५४ ॥**

The intellect has no consciousness and the self no action. The word 'Knows' can therefore, reasonably be applied to neither of them. [Chapter 18 - Verse 54]

Why can't we say :

- Atma is karta / Janati... Ahamkara is Karanam...
- Atma - Karta with help of Anatma, Karanam knows everything's...

Purva Pakshi :

- Why bring Abhasa and then Ahamkara and Abhasa from mixture...
- Why Gauravam... complicated explanation.

- Atma = Jnanata(knower)
- Abhasa = Karanam(Instrument)
- World = Jneyam(Known)
- Triputi formed... complicated explanation is Dosha, If simpler explanation is possible.

Shankara :

- Simpler explanation won't work...
- If Atma is Jnata... 3 Dosha's
 - i) Atma can be explained by Jnanam
 - ii) Atma will become Karta / Bokta / Samsari
 - iii) Atma will become Kriya Ashraya / Savikara
- For Buddhi / Anatma... Jnanam not possible, Therefore Ahamkara not Jnanata..
- Therefore Atma can't be Jnanata.
- Atma can't be Jnanata... Can't have Kartrutva Kriya...
- Jnana Kriya Ashraya... Then Atma becomes Savikara... It can't be karta with no Kriya.
- Atma Jnana Kriya / Karta Na Bavati - Nishkriyatvat not Gauna Kriya / Karta Ashraya...

Without bringing Abhasa - How to explain Kriya?

- If not Anatma should be karta / Jnanata or Atma has to be Jnanata.
- In Any one of 2... Buddhi / Atma / Anatma and Atma... Janati iti Na Yuhyata... Can't fit in verb – Janati.
- Janati iti Jnanam... 1st derivation not for Atma... Only in Sabasa Buddhi / Ahamkara...

Verse 55 :

नाप्यतो भावशब्देन ज्ञप्तिरित्यपि युज्यते ।
न ह्यात्मा विक्रियामात्रो नित्य आत्मेति शासनात् ॥ ५५ ॥

The word 'knowledge', in the sense of the action of knowing, cannot similarly be applied to the self. For the self is not a change only (Which is indicated by an action as it is taught in the Sruti that it is eternal. [Chapter 18 - Verse 55]

Bava Vipatti - Negated (4th One) :

- Jnana Kriya Jnaptihi... Jnanam...

1st and 3rd Derivatives :

- Kriya - Karta / Karma / Karana

4th Derivative :

- Kriya Matram - Talking / Going... Atma will become Kriya - Action.

Defects :

- i) Vikaraha will have modifications
 - ii) Kriya - Anityam...
- Definition of Kriya - Karana Janya.
 - Action born out of Karanam (Accessories)

Kartru Karaka	Karana Karaka	Karanam
Subject	Object	Instrument

- When all combine - what comes out is Kriya.
- Speaker / Spoken to object / Speaking instrument - Speaking Kriya Takes place at 7pm.
- When Karana's displaced - Kriya resolves. Kriya is Karana Janya.
- Yat Janyam - Tat Anityam
- If Atma is Jnana Kriya - Atma will be subject to birth / Death... Kriya subject to change.

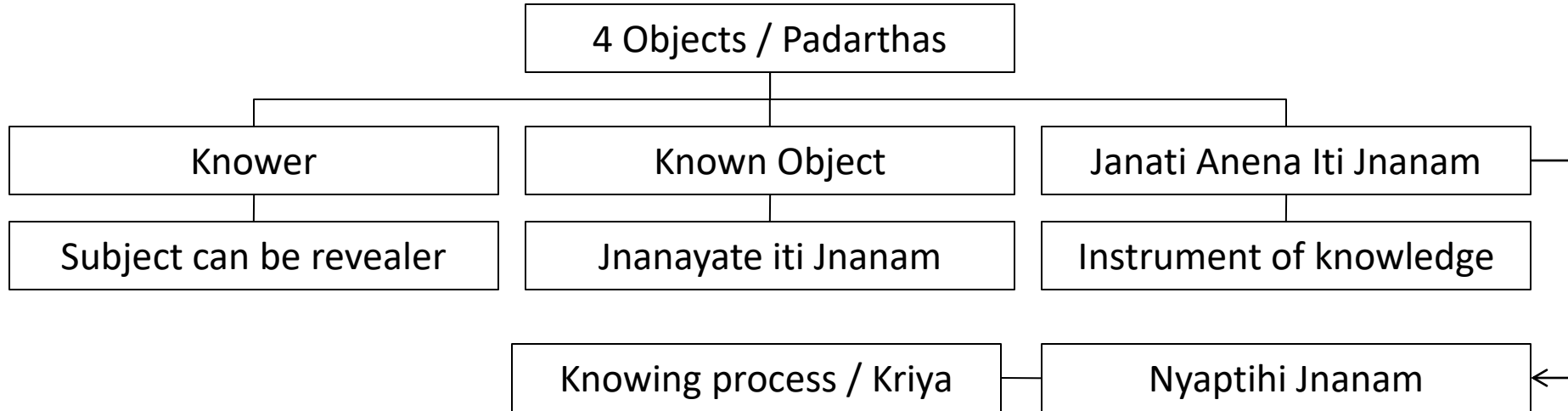
Verse 55 :

**नाप्यतो भावशब्देन ज्ञप्तिरित्यपि युज्यते ।
न ह्यात्मा विक्रियामात्रो नित्य आत्मेति शासनात् ॥ ५५ ॥**

The word 'knowledge', in the sense of the action of knowing, cannot similarly be applied to the self. For the self is not a change only (Which is indicated by an action as it is taught in the Sruti that it is eternal. [Chapter 18 - Verse 55]

- Jnanam can't reveal Atma directly, Jnanam has to be applied to Chidabasa.
- Chidabasa Dvara Lakshanarthaya... Atma has to be revealed.

How Jnanam can reveal :



- 4 Doesn't fit for Atma....

Kartru Vipatti negated :

Argument :

- Karta must be Kriyaya Ashrayaya.
- Kartrutvam and Kriyam must have common locus, karta will always be Kriya Ashraya... Where Kriya is located, Vikriya and Vikara comes.
- If Atma is Karta of Jnana Kriya, Then it is Ashraya... Action must have modification - Vritti Parinama.
- Parinama Ashraya... Parinama Bavati, Vikara Ashraya - Vikari Bavati.
- If Atma is as Per Shankara... 3 Doshas.
- Sruti Virodhata / Anirmoksha Prasanga / Samsara... Karta Vitpatti negated Upto 54.

Verse 55 :

4th Derivation :

- Kriya Vitpatti... Bava Vitpatti... Refers to verbal Action.
- Gaman - Going action
- Karanam - Doing Action
- Vadanam - Speaking action...
- Jnanam - Knowing action... Process of knowing... Vritti Parinama - called Kriya...
- All actions require subject object, Instrument - Karanam accessories / Factors...

7 Accessories in Grammar :

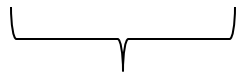
- Subject / Object / Instrument / Beneficiary / Locus / Apadam - From where action takes place.

- When accessories come together, modification is born called action.
 - Karanam Janya Kriyam
 - Karta - Karakam
 - Kartru - Karakam
 - Karma - Karakam
 - Sampradhanam
 - Apadhanam
 - Adhikarana

Join together process is called Kriya,
Anitya = Janyam came Tatastha Druva
Mrithyu
- Jnanam - Refers to knowledge - Kartru / Karma / Karana / Bava Vitpatti.
- Knowledge refers to knowing - Action only.
- Knowledge is Anitya Kriya, Atma = Nityam...

How can Bava Vitpatti fit in with Atma?

- Because of Vikara Ashraya Abavat - Knowing action, Can't be Jnanam...
- Vritti Parinama Rupaha



Knowing process / Thought modification

- Atma not Karta / Karma / Kriya / Karanam.
- When I look at pot... I am Subject - Kartru Karaka.
- Eyes are Karanam - Instrument, pot = Object - Karma Karaka.

- When karta / Karma / Karana together - Karana
- Janya Kriya - Process of action takes place - Vritti Parinama.
- Ghattakara Vritti Parinama takes place... called Kriyai..

Brahma Sutra :

- Samanvaya sutra...
- Knowledge not action, Jnanam not action

Purva Pakshi : Manasa Kriya?

- Here Jnanam = Vikriya = Contradiction here.
- Jnanam - Datu refers to Kriya - Action / Parinama / Process, Thought modification involved.
- Karta / Karma / Karanam
- Pramata / Pramanam / Prameyam, Jnana Karyata Janya - Prama.
- Jnanam and karma - Both come from karakas, Therefore both are Kriya – Karana Janyatvat...
- Vritti Parinama in both process of change.
- Jnanam not called Kriya in Samanvaya Bashyam.

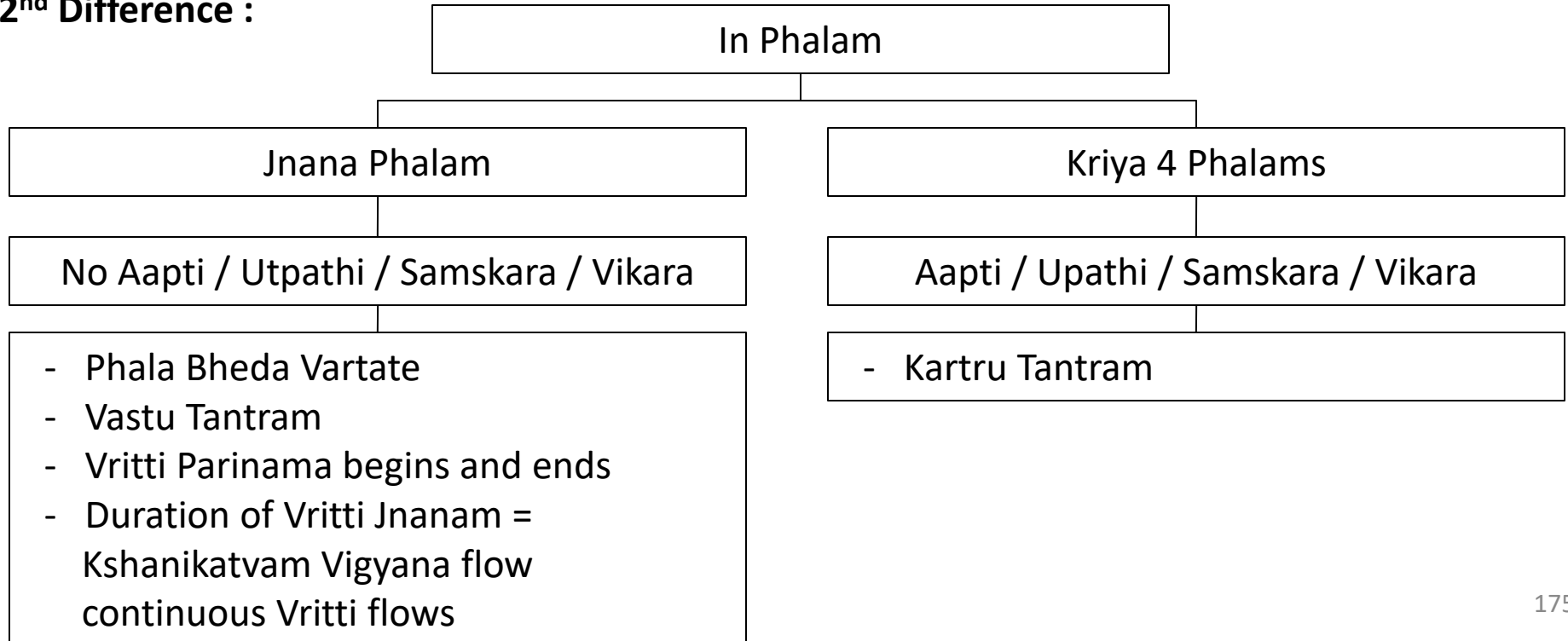
Not Kriya from another angle :

- In Kriya - Karta has Chidabasa, Kartru Tantram Bavet – Kriya.

Eater	Eaten	Tongue – Mouth
Karta	Karma(Object)	Karanam

- Not to eat / How to eat choice is there, Kartrutva / Akartum / Anyatha Karta.
- Once Pramata / Pramana / Prameyam come together.
- Jnana Karakam come together Vritti Pranama takes place... in the mind behind the eyes.
- Jnatum / Ajnatum / Anyata Va Janatru - Shankyatvat.
- In this respect we differentiate, Jnana and Anya Kriya.
- In both Parinama and Karakas are there.

2nd Difference :



- Vritti Parinama will not come to Atma, because Atma is Nitya Vritti Iti Sakshat.
- Atma is Nitya - Janyati - Anityam, Therefore negated Kartru Bava Vitpatti.

Verse 56 :

**न बुद्धेर्बुद्धिवाच्यत्वं करणं न ह्यकर्तृकम् ।
नापि ज्ञायत इत्येवं कर्मशब्दैर्निरूप्यते ॥ ५६ ॥**

The word, 'Knowledge', in the sense of the instrument of the action of knowing, is applied to the intellect and not to the self as an instrument cannot exist without an agent. Neither is the word, in the sense of that which is the object of the same action, can be applied to the self. [Chapter 18 - Verse 56]

Karana	Karma Vitpatti
1 st line	2 nd line

- For Buddhi / Antahkaranam Jnana Shabda, Vachyartikam, Karakataha.
- If you take (Karanam) - Instrument meaning, it will fit only Buddhi not Atma.
- Atma not instrument of knowledge - What is logic?
- Karanam functions only, when there is agent - Karta
 - Scooter doesn't run itself
 - Eyes don't see themselves
 - Knife can't cut itself

- Kartru - Karana - Svatantara - Independent... Others - Paratantra... Dependent.
- Karakam only Karakam if Karta behind, Never gets status of Karakam.

Law :

- Akrutkam Karakam Nasti...
- If subject becomes instrument, you won't require subject at all.
- Only one subject is there. Atma - 'Karaka' Neiva Sambavati even in Svapna.

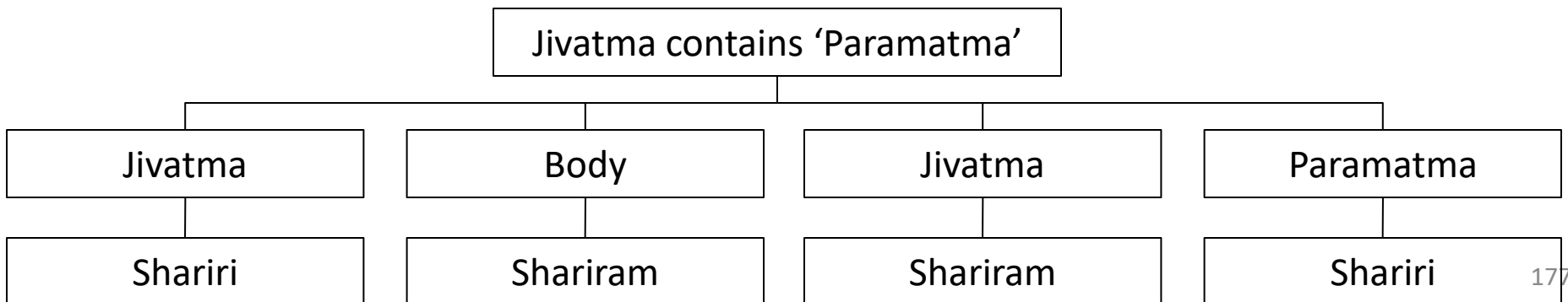
Karma :

- Atma can't be derived through karma Vitpatti of Jnanam also.
- Jnanayate iti Jnanam - will not fit Atma.

Logic :

- Same argument as Karakam.
- If Atma is taken as object of knowledge - who will be subject?
- To know Atma - will require another Atma, endless process.

Visishta Advaitin :



- Paramatma = Jivatma - Shariri in Visishta Advaitin.

Atma :

- Drkeva - Natu Drishyate
- Never known
- Aprameya
- Therefore Karma(Object) Vitpatti ruled out

All 4 Vitpathis gone :

- Jnanam can never reveal Atma directly.
- Jnana Shabda Vachyartvam Atma Na Bavati Lakshyartham - OK
- Vachyartham means it has to be one of 4.

Verse 57 :

न येषामेक एवात्मा निर्दुःखोऽविक्रियः सदा ।
तेषां स्याच्छब्दवाच्यत्वं ज्ञेयत्वं चात्मनः सदा ॥ ५७ ॥

The self is never knowable and is not directly denoted by any word according to those who hold that it is eternally changeless, free from pain and one only. [Chapter 18 - Verse 57]

Conclusion of Verse 51 to 58 :

- Negation of Jnana Shabda Vachyartham, 4 Derivatives of Jnanam.

Upanishad :

- Atma is Nirvikara - Avikriyaha - Nishkriya
- Whole Advaitam based on one word - “Nishkriya” Not action

2nd Chapter Gita : Nirvikaratva Sloka :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 - Verse 20]

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no being; there is no non-being of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence). [Chapter 2 – Verse 16]

- Nirvikara is due to Akaratvam, Crucial in Vedanta.

Karta has karma Phalam :

- Therefore Punya Papam, therefore Sukham / Dukham / Punar Janma.
- All hanging on karta / Vikari / Karma, Samsara depends on Vikaritvam.
- To negate Samsara - Must negate Vikara, Then Kartrutvam and Boktrutvam is not there.
- Then karta / Karma / Bhava Vitpatti not there.
- For Advaitin... Atma non dual... No Triputi... for us... in Atma.... Na Kartru / Kama / Karana Vitpatti.

- Pramatra / Pramana / Prameya Rahita Atma, Ekaha Eva Atma.
- Nirdukkham / Asamsari / Avikriya - Nirvikara, Sada – Always

Atma - Akarta / Never karta :

- Ever Mukta, Here and now... If not Mukta here and now.
- Then will never be liberated ever.

No 4 Derivation :

- Atma - Avachayam - Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Therefore Atma can't be known through Jnanam.

Verse 58 :

यदाहंकर्तुर्गात्मत्वं तदा शब्दार्थमुख्यता ।
नाशनायादिमत्वाच्च श्रुतौ तस्यात्मतेष्यते ॥ ५८ ॥

If the ego were the self , a word might be applied to it in its primary sense. But it is not the self according to the Sruti as it is possessed of hunger etc.[Chapter 18 - Verse 58]

- If Ahamkara - Antahkarana were, taken to Atma... it can be defined through Shabda - Vachyam.
- Antahkaranam is Savikaram... Kriya Ashraya, because there is Vikara in Antahkaranam, we can say Jnanam belongs to Antahkaranam.
- Anatma is Jadam... Advaita can apply in Antahkaranam, Because he accepts Chidabasa.
- Jadam Antahkarana and Chidabasa becomes Chetana Antahkaranam.
- Therefore Jnanitvam / Kartrutvam can be said without Chidabasa... nothing in Laukika and Shastram can be explained.

Purva Pakshi :

- Wants to explain everything in Kevala Atma / Kevala Prakirti...
- Kevala Atma can't be Jnanata - Nirvikaratvat, Anatma - Jadam - Not Jnanatvat.

For Purva Pakshi :

- Ahamkara is Jadam, No Chidabasa for him.

Purva Pakshi :

- Let Ahamkara be Atma.
- Can't explain Vyavahara and Shastra without Chidabasa.
- If Ahamkara is Atma - Atma will be Mithya, Samsari - Karta / Bokta / Ashrayavan - Pipasaram - Hunger - Thirst is Samsari.
- Good job - Eat through 5 senses. Atma = Ashraya Pipasa - Ateeta - Brihadaranyaka Upanishad.

Ahamkara	Atma can't be identical
Has hunger thirst	Doesn't have Samsara

- Therefore Ahamkara not accepted as Atma in Shastram / Sruti.

Shankara :

- Jnanam can't refer to Atma... In our Matam, it can refer to Ahamkara.
- Ahamkara is Jadam - Jadam can't be knower.

Verse 51 to 58 :

- Jnana Shabda Vachyarth, Vitpeshitaha...

Verse 59 to 71 : Establishes Abhasa

To establish Abhasa Purva Pakshi asks :

- If Jnana Shabda can't refer to Atma in any way... Kartru - karma - Karana - Bava Vitpatti... usage of Jnanam in Upanishad should be explained.
- Satyam Jnanam Anantam Brahman
- Vijnam Brahman. Up = Pramanam.
- Joins / Buddhis - Don't Accept Vedas, Upanishad = Pramanam - Murdanya Sruti..

What is Sruti conveying with Jnanam?

In Purva Pakshi :

- Jnanam takes place as Karta / Kartru Vitpatti.
- Pada without Padartha, Jnanam without Meaning.
- Jnanam can't go to Anatma because it is Jadam.

Lecture 170

1) Verse 51 to 58 :

- Jnanam Analysed and Established and derived meaning of Jnanam can't fit Atma.

Karta	Karma	Karanam	Nyaptihi
<ul style="list-style-type: none">- Janati.. Iti Jnanam- Subject	<ul style="list-style-type: none">- Jnana iti Jnanam- Object	<ul style="list-style-type: none">- Anena iti Jnanam- Instrument	<ul style="list-style-type: none">- Bava VipattiProcess

None fits Atma :

- Jnanam can't directly refer to Atma...

Purva Pakshi :

2) How Aham Janami?

- Can't refer to Atma - Atma not knower.
- Can't refer to Anatma - Not Chetanam - Jadam.

इन्त तर्हि न मुख्यार्थो नापि गौणः कथंचन ।
जानातीत्यादिशब्दस्य गतिर्वाच्या तथापि तु ॥ ५९ ॥
शब्दानामयथार्थत्वे वेदस्याप्यप्रमाणता ।
सा च नेष्टा, ततो ग्राह्या गतिरस्य प्रसिद्धितः ॥ ६० ॥
प्रसिद्धिर्मूढलोकस्य यदि ग्राह्या निरात्मता ।
लोकायतिकसिद्धान्तः सा चानिष्टा प्रसज्यते ॥ ६१ ॥
अभियुक्तप्रसिद्धिश्चेत्पूर्ववद्दुर्विवेकता ।
गतिशून्यं न वेदोऽयं प्रमाणं संवदत्युत ॥ ६२ ॥

(Objection). Well, words that have no primary meanings can have no secondary ones also. Therefore you are to explain the application of the words 'Knows etc. The Vedas would lose their authority as an evidence if words were false, which is not desirable. (Reply). Should one, therefore, have to accept the application of words according to popular usage?

(Objection). If you accept the usage of ignorant people, you will have to arrive at the conclusion of the Charvakas who hold that there is no self (other than the body). But that is undesirable.

If, on the other hand, you accept the usage of the learned, you will arrive at the same dilemma as before. The Vedas which are an authority do not use meaningless words. [Chapter 18 - Verse 59 to 62]

When I say - I know - what is the meaning?

- When Mukhya Artham not possible, Gauna Artham also not possible.
- Secondary means if taken as Lakshyartham meaning... figurative.

Principle :

- Village on Ganges.
- Village not on river Ganga but on the banks.

Ganga Teeram (Bank)	Ganga
Lakshyartham	Mukhyartham

- Secondary meaning only, if Ganga has primary meaning.

Definition of secondary meaning :

- Nearer to or associated with primary meaning.
- Vachyartham Sambandini... Lakshyartham.

There is river Ganga :

- Primary meaning.

Secondary Meaning :

- Associated with Ganga is banks
- Gaunartham - figurative meaning.
- Student is Lion... boy has traits similar to lion, if no original lion Majesty / Courage / Strength...

- In Singapore you can't use secondary meaning.

Gaunartham :

- Because of Guna Samanyam between, Mukhyartham and person under consideration.

Law No. 1 :

- Lakshyartham not possible without Mukhyartham.

Law no. 2 :

- Gaunartham not possible without Mukhyartham.
- Both Gauna and Mukhya Artha based on Mukhya Artha, For Jnanam can't give Mukhyartham.
- Karta / Karma / Karanam / Nyaptihi...
- When 4 Mukhyartham negated, can't give Gaunartham.
- Ayyo Pavam - Unfortunate - Says Purva Pakshi
- Janami - Janati - Has Artha what is it - Purva Pakshi.

Verse 60 :

5 A Onwards Purva Pakshi :

1st Problem :

- Can't give popular explanation of Aham Jnani.
- If Shastram uses word - without meaning, It becomes Apramanam.

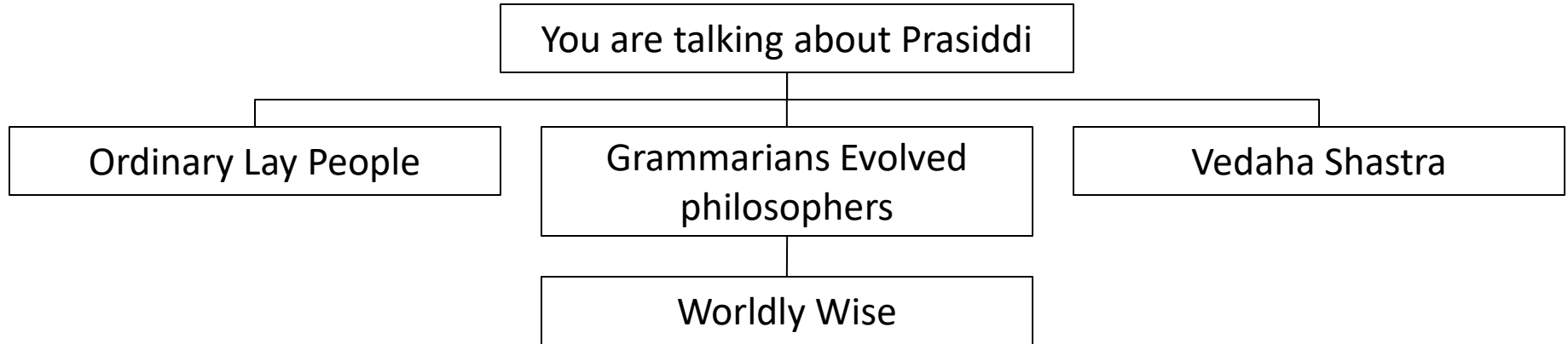
Entry Ticket :

- Accept umpire / Rules / Shastra, If words don't convey meaning – Apramanam.

Verse 61 : Shankara :

- Does Vikalpa - Subdivides question.

a) You are talking about Prasiddi :



1) Ordinary People :

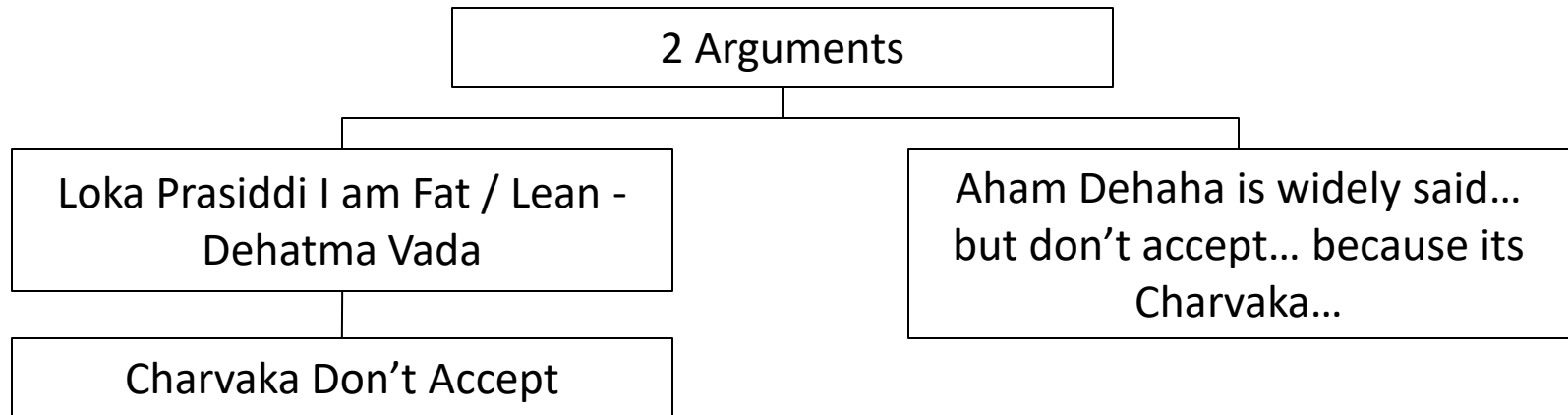
- I know is common for all and Atma must be knower.
- Therefore Atma is Janataha... Aham Sthula / Krishnaha / Fat... I am fat / Dehatma Vada... Loka Prasiddi - Do you accept.
- I am fat / Body... Charvaka Matam, Sthula Dehatma Vada....

Purva Pakshi : Astika :

- Believes in Veda, condemns Charvaka...
- 1 Sankhya, 2 Yoga, 3 Purva Mimamsa, 4 Uttara Mimamsa, Nyaya... Believe body not Atma... Its Different than Atma.

Difference : Charvakas Matam :

- Atma is Karta / Bokta / Mix / Chetanam / Jadam / Alpha / Bahushu... All Astikas against Charvakas.



Shankara : Everybody says :

- I know, I will not accept Atma is knower... I am knower Visesha Moodah...

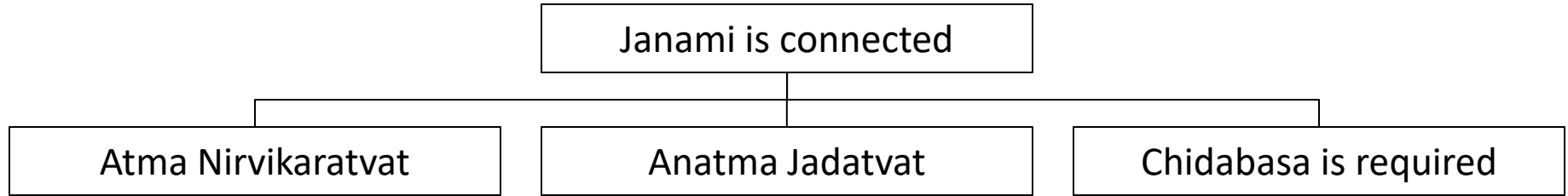
1st Casualty :

- Deha Vyatirikta Atma Abava.
- No soul other than body
- No Atma other than body.

Purva Pakshi :

- Then has to accept Charvaka Matam.

Verse 62 : Grammarian :



- Therefore Grammarian Dismissed....

3rd Enlightened :

- Atma - Anatma Viveki - can't answer question.

Vedic usage of Jnanam :

1st :

- How you explain ordinary usage of Jnanam :

2nd :

- How you explain enlightened persons usage of Jnanam?
- Dur Viveka...

Pramanam : Criteria :

- It should produce Jnanam, Samshaya Rahita Jnanam, Viparyaya Rahita Jnanam.

Example : What time is train?

- May be 8.30... I am not Pramanam... Samshaya Jnanam - Viparyaya Jnanam...
- Giving wrong information.... Train at 1 pm, Also not Jnanam - Vedanta gives statement without meaning - Not correct.
- Can't say 4 Arthas and also no Artham.

Verse 62 : Abhasa Introduction :

- Original Atma can't be knower... Anatma can't be knower - Introduce new knower - seeming knower - Atma Abhasa... Janati.
- Atma Na Janati, Anatma Na Janati, Anatma Abhasa alone Janati....

Very similar to Atma :

- Aasamantat Basatiste Iti Atma, duplicate is called Abhasa...
- Swapna Abhasa - Gold / Diamond is duplicate Abhasa.
- Imitation Gold / Abhasa... Abhasa is inferior in quality... Not obscene / Vulgar, imitation / Duplicate - In Antahkaranam there is Pratibasam, Pratibimbam - Similar to original.
- Pratibimba Chaitanya - Imitation Atma Chit Abhasa... Chaitanya Abhasa...

Shankara Says :

- Atma Abhasa doesn't say chit - Abhasa...
- Why ? Because Pratibimba is Bimba Abhasa... Similar to Bimbam

How you know? Chit and Chidabasa is similar?

- Look at your face in mirror? Pratibimba is similar to Bimba... realise.

1st :

- Mirror example and then goes to original...

Verse 63 and 64 :

यत्र यस्यावभासस्तु तयोरेवाविवेकतः ।

जानातीति क्रियां सर्वो लोको वक्ति स्वभावतः ॥ ६४ ॥

(Reply). As the reflection appears like the face people accept its oneness with its reflection in a Mirror.

All people, therefore, naturally use the Verbs 'Knows' etc. Owing to the indiscrimination between that in which there is the reflection and that which is reflected. [Chapter 18 - Verse 63]

- In mirror - Face is similar Samanam to original.
- In the mirror reflected face is appearing, similar to original face.
- Once similarity comes, there is scope for confusion - Twins - (Chit and Chidabasa)

Chidabasa	Chit
Savikara Superimposed on Chit	Nirvikaram Superimposed on Chidabasa - Therefore "Karta"

- This is Phenomena of Jnanatrutvam and Chidabasa, Adhyasa.

Verse 65 :

बुद्धेः कर्तृत्वमध्यस्य जानातीति ह्य उच्यते ।
तथा चैतन्यमध्यस्य ज्ञत्वं बुद्धेरिहोच्यते ॥ ६५ ॥

The self is said to be knowing things on account of the superimposition of the agency of the intellect on it. Similarly the intellect is called a knower owing to the superimposition of consciousness on it. [Chapter 18 - Verse 65]

1) Purva Pakshi :

- If 4 derivatives of Jnanam don't fit properly, How do you account for usage of Janati.
- Lay people / Grammarians / Vedic philosophers / Abiyuktas.

2) Shankara :

- a) Layman confused - can't justify, They use I only in physical body, universal usage.
- No Astika accepts usage of I on body, Lokayati Siddhantam... Dehatma Vada... universal error.

b) Grammarian usage :

- Prakirti / Pratyaya - cannot connect Janati to Atma or Anatma.
- Atma has Chaitanyam but can't know, because it doesn't undergo change. No knowing action in it which requires Vikaraha.
- Knowing can't connect to Anatma - Vikara action possible but knowing not possible, because Jadam.

- Nya Dhatu (Prakirti) ... or thing Pratyaya } Must be in same locus...
- Both can't fit in... Therefore no meaning possible.

Purva Pakshi :

- How do you account for Vedic usage... Jnanam will become Apramanam.

Shankara :

- Vedas can't use Meaningless words, New meaning given different from Laukika and Veidica Artha...

Verse 63 onwards - New meaning :

- Can't explain Vyavahara with Kevala.

Atma	Anatma
Nirvikara	Jadatvat

3rd Thing : “Abhasa Siddhi “

- Atma is formed in Buddhi... and Jada Anatma serves as Chetana and does Vyavahara.
- Sabasa Buddhya / Chidabasa Sahita Buddhya called Ahamkara.
- Ahamkara because, Chidabasa resembles original ‘Consciousness’ - Atma I.

All happening inside :

- Buddhi and Chidabasa resembles original Chaitanya itself.

- Atma Abhasa - Atma மாதிரி தென்றது
- Atma =Atma Abhasa - Ahamkara.
- Original diamond - Fake diamond - Sukshma Drishti.
- Drishyatu Agreya Buddhya... Sukshmaya Sukshma Bhi...
- Ahamkara does Vyavahara but resembles Atma.
- We say Atma does Vyavahara, confusion Starts... Bimba Mukha Abhasa = Abhasa same like original face - Does what it does.

Verse 64 :

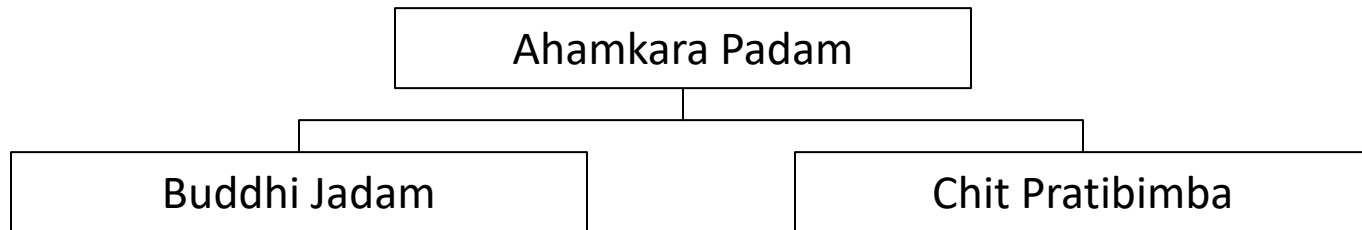
3 Entities - 2 Confusions Involved :

i) Mukha - chit and Buddhi :

- Abhasa Chaitanyam - Doesn't belong to Buddhi.

Jad Buddhi and Chetana :

- 1st confusion Abhasa, Therefore Ahamkara gets formed.



Ahamkara Padam :

- Sukhi, Dukhi, Karta.. Goes in Different Janmas.

2nd Confusion :

Ahamkara I	Atma I
Chetanam because of Abhasa	Chetanam, Svarupam

What is reason for confusion no.1 :

- Intimately associated.
- Jnani has to take care of 2nd confusion alone.

1st Confusion :

- Continues for Jnani - Ahamkara continues with Abhasa and does Vyavahara both for Jnani and Ajnani.
- Knows all Abhasa belongs to Buddhi, Abhasa mixture and that Ahamkara is different from Me Atma.

Buddhi	Sabasa Buddhi Ahamkara	Abhasa	Atma Aham Satyam
Mithya	Mithya	Mithya	Chaitanyam

- Ahamkara - Kruta Vyavahara also Mithya, Allows Ahamkara and Vyavahara to do Action.

Verse 64 : 1st Mix Up : Buddhi and Abhasa

- When in Buddhi, Chaitanyam is reflected because of Aviveka, confusion between medium Buddhi and Chaitanyam Abhasa Janati – Kriyam.

- People talk to knowing 'I' which belongs to confused mixture.
- Doesn't belong to Chaitanyam nor to Buddhi but to Buddhi Sahita Abhasa.
- All talk of knowing action because of natural ignorance?

Verse 65 :

**बुद्धेः कर्तृत्वमध्यस्य जानातीति ह्य उच्यते ।
तथा चैतन्यमध्यस्य ज्ञत्वं बुद्धेरिहोच्यते ॥ ६५ ॥**

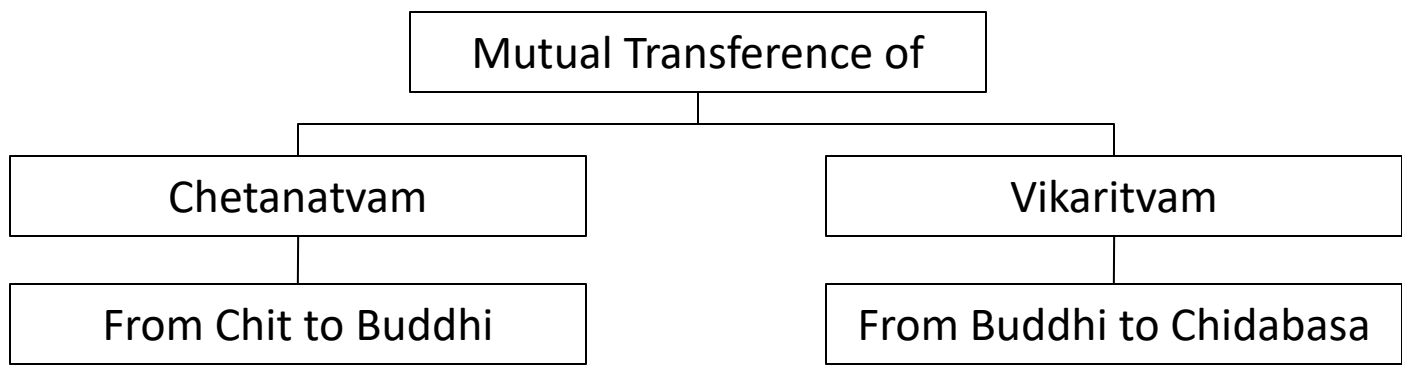
The self is said to be knowing things on account of the superimposition of the agency of the intellect on it. Similarly the intellect is called a knower owing to the superimposition of consciousness on it. [Chapter 18 - Verse 65]

How Aviveka - confusion takes place?

- Kartrutvam - Vikara - Belongs to Buddhi, Jadatvat.
- Chetanatvam belongs to Chaitanyam, Chetanatvam handed over to Buddhi and Kartrutvam of Buddhi... given to Chaitanyam.
- Vikaratvam of Buddhi, superimposed on Atma.

People Say :

- Chaitanyam, Aham, I am Knower.
- Knower hood transferred to Buddhi → By Taking Vikara of Buddhi.
- Chetanatvam belonging to Atma Superimposed on Buddhi and Buddhi given knower hood.
- On Buddhi and Buddhi given knower hood.



- Layman / Nayyanas / Vedic confusion comes to Jnanam.
- Jnanam can't be attached to Atma or Anatma.

Verse 66 : Vedic confusion of Jnanam :

**स्वरूपं चात्मनो ज्ञानं नित्यं ज्योतिःश्रुतेर्यतः ।
न बुद्ध्या क्रियते तस्मान्नात्मनान्येन वा सदा ॥ ६६ ॥**

Eternal knowledge which is the nature of the self described by the Sruti's as the light of consciousness is never created by the intellect, by itself or by Anything else.

[Chapter 18 - Verse 66]

- Jnanam must be taken as Svarupam of Atma..

Creator :

- Not Jnana karta or Jnana Karanam's.
- Jnana Kriya / Karma - You should not take, Sanskrit Root = Action.

Janya = Datu indicates action :

- Should refer to doer of action / Instrument of action - Karanam of action (Karma)... on action itself Kriya.
- If you accept - it will become Anityam, Implies finitude of Jnanam.
- Nature / Svarupa of Atma is Jnanam.
- Sruti says Satyam / Jnanam / Anantham Brahma, Jnanam = Nitya.

Satyam means not Vikari :

- Jnanam = Nitya Jnanam
- Therefore it should be Svarupam then only Nitya Jnanam.
- Jyoti = Sruti
- Atma = Prakasha Rupa Jyoti... Jnana Svarupa is Prakashakaha.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare kośe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the Knowers of the Atman know. [2 – 2 - 9]

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

That (Brahman), the 'light of all lights', is said to be beyond darkness; (its) knowledge, the object of knowledge, seated in the hearts of all, to be reached by knowledge. [Chapter 13 - Verse 18]

Brihadaranyaka Upanishad :

- Tasya Amsha Jyotir Bavati...
- Awareness in Atma is nature of Atma, Not produced in Atma - Not attribute which becomes bright, Dull - Svarupa.
- Nitya / Eternal - Awareness - Knowledge not created by Buddhi.
- Ignorance goes - Knowledge doesn't rise.
- No Pramanam Produces Jnanam, Ghata Jnanam comes means Ghata Vishaya Ajnanam goes.
- For removal of ignorance, Ghata Vritti comes, Ghata Jnana never comes?
- Aup Acharika - Figurative usage, What happens is Ghata Anuvritti - Aavarna Nivritti takes place in all Jnanam.

What mistake we are committing?

- Because of Pramanam, Antahkarana Vritti comes.
- That we say wrongly Jnanam is coming.
- Vritti Rising... mistaking as Jnanam's rising, No Jnanam rising or setting.

Naiyayika :

- Atma - Jada
- Buddhi – Jada
- When mind and Atma join together Jnanam comes.
- Previously no life - Only matter... big bang Configuration came... Life Chaitanyam came in creation.

Death :

- When configuration disturbed, Consciousness goes away.
- In Jagrat and Svapna = Atma and mind join together...
- In Sushupti... Atma and Manas detached, no Jnanam... Therefore we are Jadam in sleep.

Shankara :

- Jnanam is always there.
- Atma and Manas doesn't create Chaitanyam.
- In sleep don't experience Jnanam because Vritti is not coming.
- Therefore ignorance not going... we are in solid Tamas state.

Verse 67 :

**देहेऽहंप्रत्ययो यद्वज्जानातीति च लौकिकाः ।
वदन्ति, ज्ञानकर्तृत्वं तद्वद्बुद्धेस्तथात्मनः ॥ ६७ ॥**

Just as people regard their bodies as themselves and say that they (bodies) know things, so, they speak of the intellect having the agency in producing knowledge, and of the self (As being its seat). [Chapter 18 - Verse 67]

- Atma Chaitanya Svarupa...

Buddhi :

- Jada Svarupam - No Jnana Kartrutvam Anywhere...

Where is confusion?

- In body there is 'I' thought...
- People consider body is experiencing the world.
- People take Adhyastha Chaitanyam and say body is conscious And body experiences world.

Buddhi Confusion :

- Subtle confusion...

Enlightened :

- Talk of Jnanatrutvam of Buddhi, Buddhi's Adhyasa...
- Chetanatvam of Atma is taken on Buddhi and call Buddhi is Jnana Karta.
- When they take Atma is karta mistake committed - Buddhi has Vikaritvam and Buddhis Vikaritvam, they do Adhyasa on Atma and they say Atma is Jnanata.
- Buddhi - Jnatri - Superimposing Chetanam of Atma.
- If you do not superimpose - Atma is not Jnanata... Prakirti also not Jnanata.

Verse 68 :

**बौद्धेस्तु प्रत्ययेरेवं क्रियमाणैश्च चिन्निभैः ।
मोहिताः क्रियते ज्ञानमित्याहुस्तार्किका जनाः ॥ ६८ ॥**

Deluded by the modifications of the intellect which appear to be conscious and are created, the argumentative philosophers say that knowledge is produced. Chapter 18 - Verse 68]

- How Tarqikas confused Buddhi is in contact with external world.
- Vishaya Kara Vritti's are temporarily born, Ghata Vritti / Manushya Vritti... Kshanitvam.
- If they continue... problems mixed up... Get erased, fresh ones born.
- Jadam by themselves when they are born before, Chaitanyam was there - When objective knowledge is not there.
- It is as though we are unconscious.
- When objective knowledge is there, we have a feeling we are conscious.
- In coma, unconscious, No objective knowledge. Doesn't respond to external stimuli...
- Objective knowledge not there in sleep... Jadam.
- In dead body, Chaitanyam is there but no objective knowledge.

Tarqikas - Conclusion :

- When no objective knowledge, Jada Atma is there.
- When Buddhi is awake, Vishaya Vritti's Jadam by themselves, Atma Chaitanyam gets reflected in Vritti...
- Jada Vritti becomes Chetana Vritti... which is objective knowledge.
- When Chetana Vritti rises, objective knowledge rises - I feel I am now 'Consciousness'.
- In sleep I am unconscious.

Vedanta :

- Always I am 'Consciousness'... Objective Vritti's have come...
- Tarqikas logicians confused - Because of Pratyaya / Vritti's, belonging to Buddhi.
- Thoughts produced in mind and appear as conscious one.
- We confuse and say consciousness is born.
- Every Vritti resembles Chaitanyam.

Conclude :

- Jnanam produced - Only Vritti's born.

Verse 69 : Onwards :

**तस्माज्ज्ञाभासबुद्धीनामविवेकात्प्रवर्तिताः ।
जानातीत्यादि शब्दश्च प्रत्ययो या च तत्स्मृतिः ॥ ६९ ॥**

Therefore the words 'knows' etc, the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the self, the intellect and the reflection of the self in it. [Chapter 18 - Verse 69]

- Abhasa required to explain knowing process / Vyavahara phenomenon... Atma never knower.
- Jnanam not a process taking place at all...
- Janya - Dhatu - Represents action, No knowing action indicated by Jnanam.

Jnanam = Svarupam :

- Svarupa Artha Sruti uses meaning not as a process...
- Nityam / Satyam / Anantham... Janami - Means Upa Pada - Proximate words give Svarupa definition not process, Because it is temporary.

Why people use Aham Janati in verbal form - If Jnanam is not a process ??

- I know / He knows / He doesn't know...

Explanation in verse 68 :

- Process taking place in Buddhi, Process of Buddhi is Baudha Pratyaya.

- When Vritti's are formed, Jnanam gets reflected and Pratyayas appear like Chaitanyam / Jnanam itself.
- Every Pratyaya is Chinniba Pratyaya... Chaitanya, Nibaha, Tulyaha - Similar to.

They are a Process :

Chit	Chinniba Pratyaya
Akriyamana Nitya	Kriyamana Therefore confusion inside

- Tarqikas don't understand - Chit and Chidabasa, Viveka, Difference - They say I got pot knowledge / I know pot.
- This is confusion of Tarqikas...

Misled by Body	Misled by Buddhi
Sthula Sharira confusion	Sukshma Sharira confusion

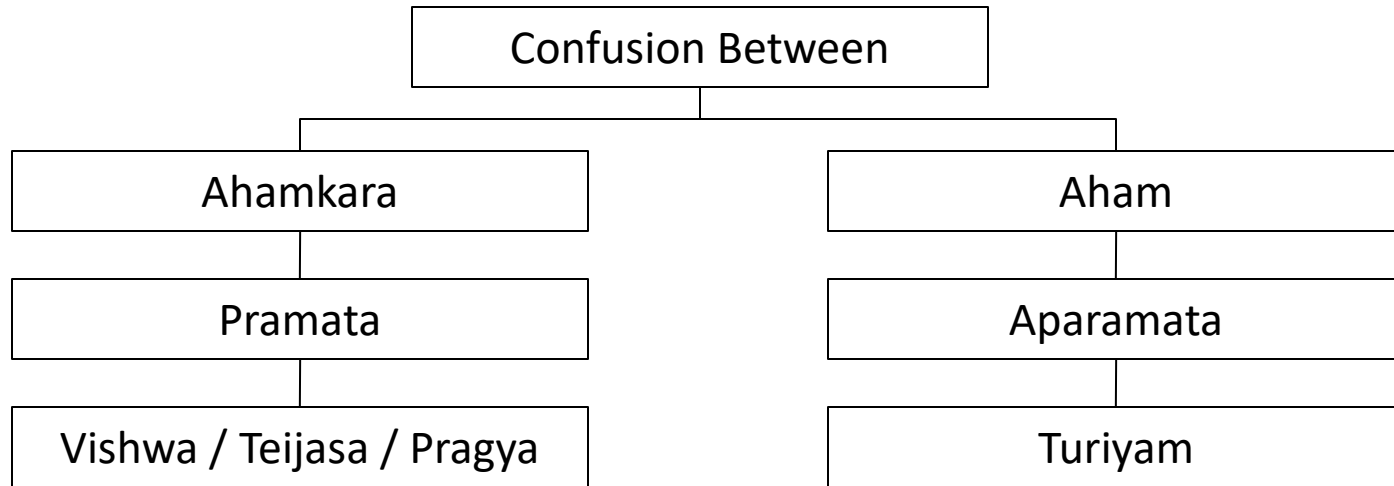
Janati - confusion : Because of mixing up of :

- Bimba Chaitanyam - Chit.
- Abhasa Chaitanyam - Pratibimba Chaitanyam.
- Buddhi = Upadhi - Medium Chit, Chidabasa, Buddhi - Pratyaya Vritti.

Jnana Abhasa :

- Jnanascha... Chit Abatas Cha... Chidabasa Buddhis Cha... Buddhi...

- Among 3, there is confusion sometimes, we divide into Buddhi and Abhasa formed together.
- Reflection and Reflecting medium - One can't be Separated.
- Buddhi and Abhasa = Ahamkara / Pramata.



What they Show?

- Janati Referred

Knowing thought / Process	Memory / Remembering Process
<ul style="list-style-type: none"> - I know - Present 	<ul style="list-style-type: none"> - I knew - Memory of Past Situation

- All these are Paramartika - Taking place.

Verse 70 :

आदर्शानुविधायित्वं छायाया अस्यते मुखम् ।
बुद्धिधर्मानुकारित्वं ज्ञाभासस्य तथेष्ट्यते ॥ ७० ॥

Just as the properties of a mirror assumed by the reflection of the face in it are attributed to the face, sp are the properties of the intellect assumed by the reflection of the self are superimposed on it. [Chapter 18 - Verse 70]

How confusion takes place?

- Mirror - Adarshaha
- Mirror Abhasa and its conditions are governed by Adarsha.

Mukham :

- If Darpana broken... Abhasa is gone
- If Darpana has dirt... Reflected face dirty
- If Darpana convex... Face small
- If Darpana Concave... Face big
- Mukham - Not Adarsha Anuvidyayi
 - Not depends on condition of mirror

Mukham Original :

- Nature of Mukha Abhasa taken as Mukham because of Aviveka.

- Chidabasa has character of Buddha Anuvidyat... “Buddhi has fluctuation “ Chidabasa - fluctuations.
- Buddhi resolved in sleep - Chidabasa resolved.
- Buddhis Anuvadiyatva Dosha (Depending on conditions) Chit does not have Abhasa depends on mirror and therefore, transfers qualities of mirror.
- Chidabasa - Pratibimba Chaitanya.

I am Happy	Unhappy	Frustrated
<ul style="list-style-type: none"> - Original meaning is Sakshi without Vritti's Chaitanyam - Never experienced 	<ul style="list-style-type: none"> - Belongs to Buddhi and Chidabasa - Experienced by Material Cause Sabasa Buddhi 	

- Sabasa Buddhis unhappy Vritti's, I am throwing upon me Sakshi and Say I am unhappy.
- Basic unhappy is the problem, Then why you are unhappy, No use digging.

Why did this happen?

- Husband has come... Problem with oneself... superimposed.

Verse 71 :

**बुद्धेस्तु प्रत्ययास्तस्मादात्माभासेन दीपिताः ।
ग्राहिका इव भासन्ते दहन्तीवोल्मुकादयः ॥ ७१ ॥**

Just as torches and other things appear to be possessed of the power of burning (on Account of there being fire in them) so, the Modifications of the Intellect, illumined by the reflection of the self, appear to be endowed with the power of perception. [Chapter 18 - Verse 71]

Anyonya Adhyasa - Mutual transference :

- Abhasa Sahita Buddhi Happiness - Dharma - Transferred to Chit = One transference.
- Atma's illumining power is transferred to Buddhi - 2nd Transference.

Buddhi by itself Jadam :

- Buddhi does not have Grahakatvam / Knower hood / Perceiver hood of things = Grasping power.
- I give electric connection to Buddhi, Buddhi borrows grasping power from, Atma and Buddhi lends its attributes to Atma.
- Gives its dharma to Atma, Kama / Krodha...
- Atma Asadu... Daily Vyapara is taking place...
- Atma takes Samsara and Mithyatvam.
- Atma lends Jnanam / Satyam to Buddhi... Once in a while lends Ananda. What Atma gets is Samsara...
- Buddhis Vritti's are shining, because of effulgence of Chidabasa.
- Shining = Conscious = Live = Chetanaha, Prakasha Rupa, Jyoti Svarupa...

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[Verse 3]

- These Vritti's which are illumined, appear as though Knowers / Graspers / Perceivers...
- Buddhi gets extra effulgence and it lends light to sense organs.
- Antahkaranam lends effulgence to sense organs... and Sense organs illumine the external world.
- Like Sun giving light... to Moon - 250,000 Miles away... Earth illumined - Sun - 9 crore miles away.

Atma	Mind	Lends to Sense Organs
<ul style="list-style-type: none"> - Sun - Lends Light 	<ul style="list-style-type: none"> - Moon 	<ul style="list-style-type: none"> - illumining - Shabda / Sparsha / Rupa / Rasa / Gandha

- Glory belongs to Atma - Chaitanyam and we transfer to Buddhi and say Buddhi is knowing things.

Example :

- Cloth torch... Has no Dahana Shakti.
- When you light torch because of association with fire, Gets Dahana Shakti.
- Agni's Dahana Shakti we transfer to torch... "Ulmukha"
- Atmas knowing power (Seeing / Hearing..) Transferred to Buddhi.

Verse 72 :

स्वयमेवावभास्यन्ते ग्राहकाः स्वयमेव च ।
इत्येवं ग्राहकास्तित्वं प्रतिषिद्धयन्ति सौगताः ॥ ७२ ॥

The Buddhist philosophers forbid the existence of a witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (By themselves).[Chapter 18 - Verse 72]

Verse 71 - Abhasa established - Main argument :

- Atma can't know - Because it is Nirvikara - Knowing is an action - Action requires Vikara.
- Anatma can't know because it is Jadam, At the same time Knowing Vyavahara is there.

Only possibility :

- Anatma should become Chetanam because of some reason.

Reason : Abhasa Vyapti

- When Abhasa pervades, Anatma becomes Chetanam.
- Then Janata - Vyavahara possible, completed in verse 71.

Buddhist view :

- To establish Abhasa...

Advaitin :

- Some don't accept Abhasa Yuktaha - His own group.
- Sri Raama Dhutam - Ganaha...

Why Abasam? imaginary dialogue :

- If you don't Accept Abhasa, you will have problem facing Buddhist.
- Kshanika Vigyana Vadis will demolish you...

If they give this argument - what will you do?

- Yoga Chara / Kshanika Vigyana Vadin, Buddhi shines by itself not Sangataha.

Therefore Vigyanam is Kshanikam :

- Ghata Jnanam comes and goes away.
- Since Pratyaya momentary, Therefore Vijnanam are Kshanikam - our view.
- Ghata Vritti - Ghata Vritti Pratibimba - Borrowed not Original.
- Buddhi Vritti itself is Chaitanyam, when we say Vigyanam.
- Borrowed 'Consciousness' they say is Vritti which is naturally conscious.
- Original / Innate Consciousness - They don't talk about borrowed consciousness, Therefore lender not necessary.
- Don't accept Sakshi - Nitya Kutasta, Adhishtana Chaitanyam as lending 'Consciousness'.
- Only Kshanika Chaitanya alone is there, Tree Jnanam / Pot Jnanam / USA Jnanam / India Jnanam.
- Chaitanya series = Atma. Kshanika Viigyana Eva Atma...

Without Sakshi how it is Prakashakam?

- It itself is illuminator, Svayameva Avabasayante...
- Ulmukha - Torch - Burning because of fire's pervasion.

- We say Buddhi illumining because of Atma Chaitanya...

Conclusion :

- Nitya Chaitanyam not required, Another Grahana not required...
- Without Abhasa - You can't refute their Mata...

Verse 73 and 74 :

यद्येवं नान्यदृश्यास्ते किं तद्वारणमुच्यताम् ।
भावाभावौ हि तेषां यौ नान्यग्राह्यौ सता यदि ॥ ७३ ॥
अन्वयी ग्राहकस्तेषामित्येतदपि तत्समम् ।
अचितित्वस्य तुल्यत्वादन्यस्मिन्ग्राहके सति ॥ ७४ ॥

Say how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a witness different from them. (in refuting the Buddhists it may be said that) though a persistent knower must be accepted on account of reality different from the modifications revealing their presence and absence, it is not necessary to assume a reflection of the self .

(Reply). This persistent knower also is no better than the modifications themselves as the said knower, different from the modifications, will be equally non-conscious.[Chapter 18 - Verse 73 and 74]

- If Buddhi not illumined by Nitya Sakshi - How can you refute that.
- Bandha - Kshanika Vigyana Svayam Prakasha Ghata Vritti - will shine itself.
- Joining Baudha - Nastika - Doesn't believe Vedas.

Verse 73 and 74 :

यद्येवं नान्यदृश्यास्ते किं तद्वारणमुच्यताम् ।
भावाभावौ हि तेषां यौ नान्यग्राह्यौ सता यदि ॥ ७३ ॥
अन्वयी ग्राहकस्तेषामित्येतदपि तत्समम् ।
अचितित्वस्य तुल्यत्वादन्यस्मिन्ग्राहके सति ॥ ७४ ॥

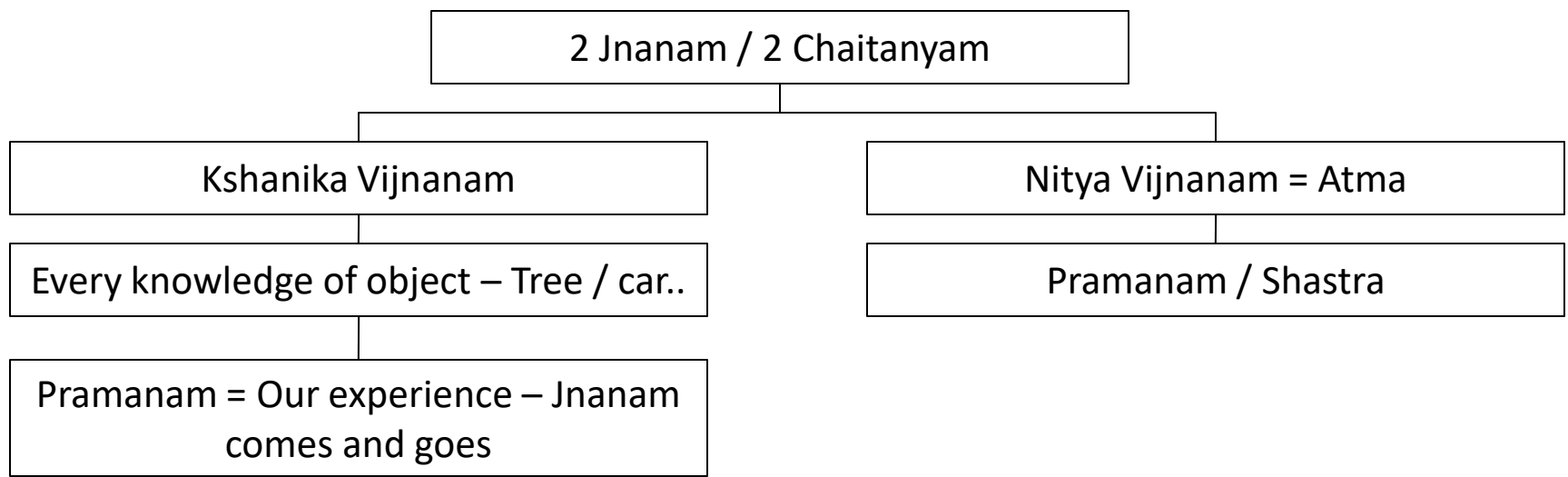
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(Reply). This persistent knower also is no better than the modifications themselves as the said knower, different from the modifications, will be equally non-conscious.[Chapter 18 - Verse 73 and 74]

- Verse 72 onwards... why we want Abhasa...
- Accept Sakshi / Advaitam / Mahavakyam

Why Chidabasa confusion?

- Gauravah Kalpana Introducing as redundant concept = Gaurava Kalpana.
- Dissident group - Svayukya स्वयुक्त्य मतम्, Siddantin's subdivision - Branch.
- Who stands against Siddanta.



- We know we have only Chaitanyam, if we accept Abhasa.
- We have Nitya Vijnanam and Kshanika Vritti's not Vigyanam.
- In Kshanika Vigyanam there is Chidabasa - Seeming Kshanika Vigyanam because of Kshanika Vritti's.
- If Abhasa not accepted, Bauda Matam - which believes only in Vritti - No Chidabasa... will demolish Vedantin.
- They take 'Consciousness' itself - As Kshanikam.
- Explain all experiences - Don't accept Nitya Vigyanam - Atma is Kshanika Vigyanam only - verse 73...
- If Kshanika Pratyaya (Vritti Jnanam) are not witnessed by Sakshi - Nitya.
- Vigyanam - Yogachara - Sub division of Mahavakyam - 2 Divisions – Mahayanam(Yogachara Madhyamika) and Tina Yanam.
- If not grasped by Nitya Jnanam how will you refute them.

Verse 74 :

- It is easy for me to establish Nitya Sakshi - one who is witness of changes - Should be free from changes.

1st :

- Kshanika Vijnanam will not know

2nd :

- Advaita - Makaranta... Na Chasva...
- Nobody can talk of his own birth and death, My own absence (Death)...
- I have to be there then my absence will not be there...
- I and my absence can't co exist, Pradvamsa / Uttara Abava...
- Non Kshanikam Vijnam will not know Kshanikam...
- Requires continuous Sakshi... of the nature of inherent constant, Chaitanyam Akshanikam Chaitanyam required.
- In and through all of them... sutra Mani Gana Eva...

Sutram = Anvayi :

- Sakshi is required and that is Gahakaha.
- Gahakaha = Sakshi witness - Grinnate.
- One who is aware of Kshanika Vigyana Coming and going
Nitya Vigyanam Atma required
- That doesn't solve the problem...
- This will end up in Similar condition - will end up in Abhasa, Vada Ultimately.

Reason : Law :

- Yathu Yathu Grahyam
Tatu Tatu Jadam... } Atom Bomb
- Object of knowledge is Jadam.
- Kshanika Vigyanam witnessed by Nitya Vigyanam.
- Kshanika Pratyaya = Grahya Pratyaya, Can't be called Kshanika Vigyanam but Kshanika Vritti's only.
- If Kshanika Vritti's and come under, Grahyam then they will become Jadam.

How will you explain :

- If all Kshanika Vritti's are Jadam, how do you experience Kshanika.
- Jnanam every moment - Again come to Abhasa...
- If Sakshi is there Kshanika Vigyana, will get converted to Kshanika Jada Vritti's...
- Once Jada Vrittis accepted then every, experience of knowledge.

We will say :

- Kshanika Vritti but can't say Kshanika Jnanam... only Vritti's are there...
- When Sakshi illumines them, Sakshi forms a Chidabasa..

Witnessing :

- Forming Chidabasa on Kshanika Vrittis.
- Sakshi witness Kshanika Jnanam = Sakshi forming Chidabasa, Upon Vishaya Vritti.
- Sakshi witness Kama / Krodha, Means Sakshi forms Chidabasa on Kama / Krodha Vritti.

- Forming Chidabasa is called witnessing, Can't say Sakshi witnesses Chidabasa...

Say :

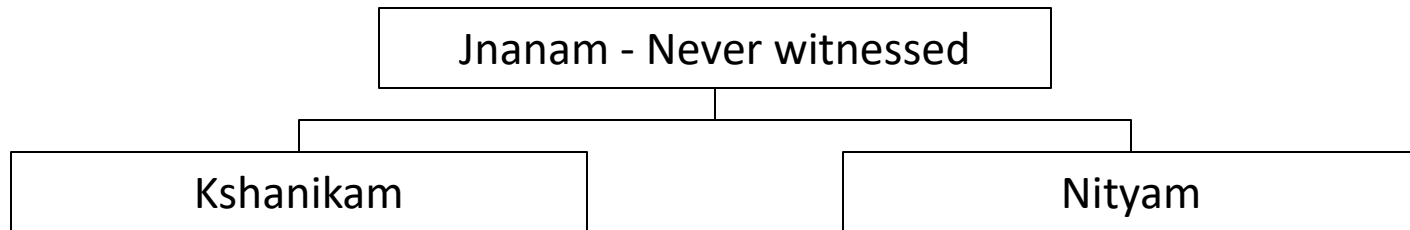
- Sakshi witnesses by forming Chidabasa on Vrittis.
- Abhasa drops and witness remains.
- When Sakshi is poured into Chidabasa that itself is called Sakshi...

1) Purva Pakshi :

- Sakshi is witnessing Kshanika Vigyanam.

Shankara :

- Never say - Sakshi witnessed Kshanika Vigyanam.



- Jnanam is always witness by Sakshi, by forming a Chidabasa.
- Vrittis are Jadam, Chidabasa are formed.
- If you say Kshanika Pratyayas are witnessed, then they will become Jadam Achit - like Ghata.
- Ghatam is known - Ghata Jadam - Pratyayam is known and How is it known? Because of Chidabasa.

Verse 75 :

**अव्यक्तस्य समीपे तु सिद्धिः स्यादिति चेन्मतम् ।
नाव्यक्तेऽनुपकारित्वादन्यत्रापि प्रसङ्गतः ॥ ७५ ॥**

If you are of opinion that the presence and absence of the modifications will be known owing to the proximity of the permanent knower, we say, “No.” for the changeless knower will be of no utility in that respect. (Even admitting that it will reveal them by its proximity only), everything will have mental modifications. [Chapter 18 - Verse 75]

Susvayuthya : Purva Pakshi

- Comes back - Doesn't want to accept Abhasa.
- Kshanika Pratyaya Jadam, Therefore Sakshi is witness - Chaitanyam.
- Witness and illumines Kshanika - Vrittis is without forming Chidabasa.

Svayayuth / SU	Kshanika Vigyana
I Accept Nitya Sakshi	Doesn't Accept Nitya Sakshi

- Kshanika Pratyaya Jadam... witnessed by Jadam...

Why Chidabasa required?

- By mere presence of Sakshi, Kshanika Vrittis illumined.
- In presence of magnet... iron filings move.
- In presence of Sakshi... Jada Vrittis get illumined - Why talk of formation of Sabasa?

Shankara :

- Sakshi Sannidhi Matrena and Nirvikara... Changeless Common to SV also.
- Sakshi remains changeless, Something should happen to Vritti... Without which illumination is impossible.
- Like Abhasa... Something should happen, Sakshi has to be Upakari... By mere presence should contribute something to Kshanika Vritti... That work is called Abhasa... in Jada Pratyaya - Then only it will shine.
- Sakshi is everything... Sarvagata and it is there... Nana chid Ghato...
- No need for ears / Eyes... tree doesn't shine by itself - Only mind Shines Sannidhi Matrena.
- Chaitanya Sannidham near Ghata
- Chaitanya Sannidham near mind - there is a difference.
- In Ghata, Abhasa not formed.
- Therefore Chaitanyam directly doesn't witness Ghata.
- In The mind, Abhasa formed, Therefore Sakshi directly witnesses.

Sannidhi Matrena :

- Mind forms Abhasa, Because of Presence of Magnet - Filings move.
- Why can't it move plastic / Paper, if only Sannidhyam is required.
- Differentiate paper and iron, filing Magnet remains without motion - Nirvikaratvam.
- In Presence of Magnet, something happens to iron filing - Temporarily Magnetised.

- North / south pole comes - Doesn't happen in paper.

Therefore rushes :

- Magnet must be Upakari...
- Sannidhi Matrena alone is not enough, Sannidhyam and Upakaritvam required.

Upakarita :

- Bringing about some change in the object.
- If Chaitanya Matram Vastu Prakashayati, then every object will shine.
- Therefore Chidabasa formation is important.

Why Ghata doesn't shine?

- Because Chidabasa is not there, Chaitanya Upakaratva not there.
- In Mind Upakarita is there, By proximity of Adhyaksha Sakshi.
- Jada Padartham illumination takes place... No Pipasa required...
- I will not accept because... Adhyaksha has Sannidhi - But not Upakari - Doesn't bring change in Pratyaya.
- Magnet doesn't bring change in Plastic / Paper... Sannidhi Matrena.

Why Upakaritvam required?

- Then all Jada should be Prakasham not Anubava.
- Outside Padarthas not illumined by Sakshi.
- Antahkarana is illumined by Sakshi - when both equally Jada Padartha...

Conclusion :

- Because Chidabasa formation is not there, Antahkarana illumined because of Chidabasa formation.

Who illumines Bahya Padartham?

- Not directly illumined by Sakshi...
- Sakshi gives Chidabasa to mind and mind becomes Pramata.
- Because of Abhasa Chaitanyam, mind becomes Pramata... And this Pramata through Chakshur Indriyam, Vritti Pervades Bahya Padarthams and when Vritti takes place then Phala Vyapti...

Bahya Padartha	Antahkarana
In table Sakshi can't throw Abhasa	Directly throws Abhasa

- 1) Sakshi puts Abhasa to mind, Mind puts it through sense organs....
 - When Vritti / Mind pervades Vastu, Vritti Abhasa is there and then Abhasa also pervades - Abhasa Vyaptam...
- 2) Bahya Padartha Antahkarana, Dvara Abhasa Vyaptam.
- 3) Bahya Padartha Pramatra Basyam, Because its coming through Antahkarana which is Sakshi Basyam.
- 4) Yad Yad Pramatra Basyam / Antahkarana Dvara / Vritti Dvara Basyam, Sakshat Sakshi Basyam.

- Sakshi has to become Upakari to illumine Anything.
- Upakaritvam = formation of Abhasa, Ati Prasanga Dosha will illumine all directly.

Verse 76, 77, 78 :

अर्थी दुःखी च यः श्रोता स त्वध्यक्षोऽथवेतरः ।
 अध्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥
 कर्ताध्यक्षः सदस्मीति नैव सद्ग्रहमर्हति ।
 सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
 अविविच्योभयं वक्ति श्रुतिश्चेत्स्याद्ग्रहस्तथा ।
 अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
 प्रत्ययान्वयिनिष्ठत्वमुक्तदोषः प्रसज्यते ॥ ७८ ॥

(First line). Is the disciple, who is suffering from the misery due to Trasmigratory existence and seeking liberation, the witness itself or other than it? That the witness is miserable and desirous of liberation is not your view.

If, on the other hand, he be an agent other than the witness, he cannot accept the idea, 'i am Brahman, the witness.' (In that case) also the teaching of the Sruti, 'Thou art That' would be false, which is not reasonable.

(Verse 78 First line). But this teaching may be accepted if the Sruti teaches it without discriminating the two, the self and the ego.

(Verse 78 Last two lines). But if the Sruti discriminates the ego from the innermost self and then says to the ego, 'Thou art That,' The defects spoken of (in the previous Verse) will creep in. [Chapter 18 - Verse 76, 77, 78]

- To avoid Kshanika Vigyana Vada, we should accept Abhasa.
- Verse 78 to 89 ½... Onwards... New argument for Bandah / Moksha...
- Abhasa required - otherwise can't be said.

Whether teaching is directed to Sakshi or Ahamkara?

- Srotra Kaha? Aham Vaktagmi Kaha
- Hearer?? Who says Aham Brahma Asmi?
- Have to accept Abhasa.

Verse 76, 77, 78 :

अर्थी दुःखी च यः श्रोता स त्वध्यक्षोऽथवेतरः ।
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 सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
 अविविच्योभयं वक्ति श्रुतिश्चेत्स्याद्ग्रहस्तथा ।
 अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
 प्रत्ययान्वयिनिष्ठत्वमुक्तदोषः प्रसज्यते ॥ ७८ ॥

(First line). Is the disciple, who is suffering from the misery due to Transmigratory existence and seeking liberation, the witness itself or other than it? That the witness is miserable and desirous of liberation is not your view.

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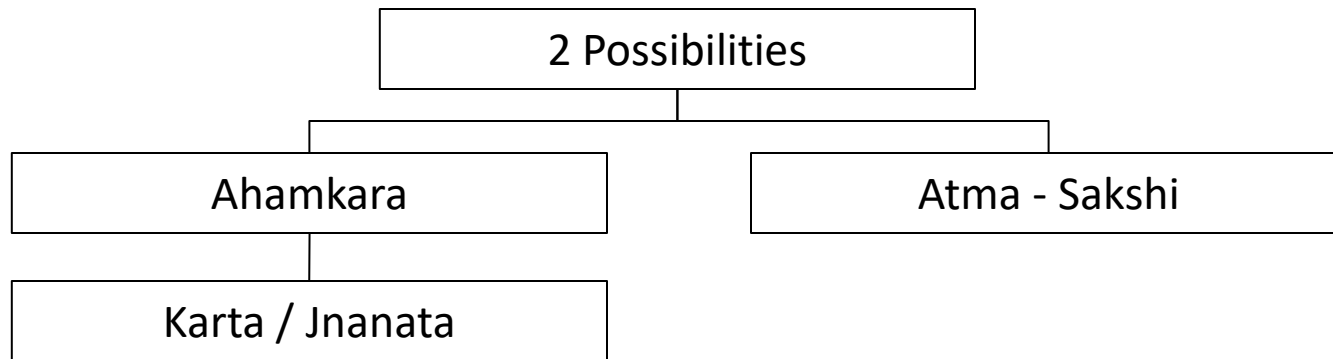
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[Chapter 18 - Verse 76, 77, 78]

- **Verse 72 to 75** - Chidabasa has to be Accepted to refute Kshanika Vigyana Vada...
- Otherwise we will be forced to accept Kshanika Vigyana Vada - Svayutva admonished.
- Another angle to establish Abhasa Verse 76 - 89 ½
- Shastriya Bandah / Moksha - Sidhyartham Abhasa Angi Karaha...
- Some people are Baddaha and by Sadhana attain Moksha...
- Outside Shastram don't know, we are bound to get Moksha.

Verse 76 : Tatu Tvam Asi :

- Upadesha directed towards whom?



- Either way there is a problem, Dukhi comes to Vedanta.
- 1st Qualification of coming to Vedanta - Dukhi... wants freedom from Dukham - Arthi..

Vedanta Sara : Is he Adhyaksha?

- Sakshi or Ahamkara...

Question :

- To one who doesn't accept Abhasa...
- Srota - Dukhi / Samsari... If Srota is Sakshi... Then Sakshi will be Dukhi.
- Atma is not Dukhi... Srota is not Sakshi... Must be someone different.

Verse 77 : Srota different from Sakshi :

- If different from Sakshi - Then Sruti can't say you are Brahman.
- Ahamkara / Antahkarana / Anatma - can't be Brahman, Can't say you are Brahman.
- If so it will be a lie...
- Anatma Srota can never claim Aham Brahma Asmi.
- If Atma is Srota, Atma will become Dukhi / Arth..

Atma	Anatma - Can't claim
Not Dukhi / Arthi	Aham Adhyaksha Brahma Asmi Karta Sad

Anatma can say :

- Atma is sad Brahman... But not Aham Brahmasmi...
- Anatma not sad Brahma - Atma alone is sad Brahma.
- Anatma can't know and also Sruti uttering falsehood - Invalid statement.
- You are sad Brahman... Sruti can't tell Atma and Anatma.

- Then who is listening / Saying Aham Brahma Asmi.
- One who listens can't say - Aham Brahma Asmi - Listener is Samsari...
- Atma is Brahman... Atma is never listener - Who listens to Vedanta and who says Aham Brahma Asmi...

Shankara :

- Sruti - Uttama Pramana.

Verse 77 : 3rd line Sloka :

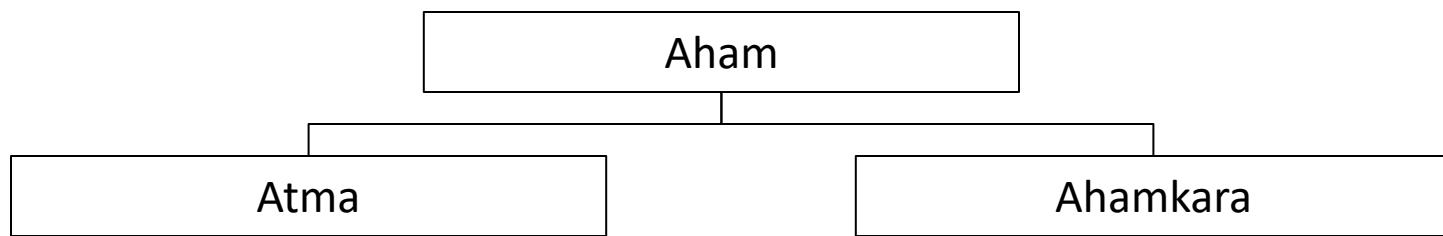
Abhasa Vada Angikaraha have no Problems :

- Kevala Atma / Anatma not Srota, in Anatma / Mind / Antahkarana has Chidabasa.
- Mind and Chidabasa has become Ahamkara... Because of Abhasa...
- Mind / Ahamkara also appears like Atma.
- Because of Abhasa Vyapti... Abhasa has become shining / Perceiving / Knowing entity...
- Ahamkara = Prakasha Rupaha

↑

Mind and Chidabasa

- Chit - Also Prakasha Rupaha.
- Prakasha Rupa Atma and Prakasha Rupa Chidabasa.
- Get Tadatmayam and Begin to behave as though one entity.



Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṃ pibantau sukr̥tasya loke guhāṃ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the Knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the Naciketas-fire. [1 - 3 - 1]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pariśasvajāte |
tayoranyaḥ pippalaṃ svādvattyanaśnannanyo abhicākaśīti || 1 ||

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (Just) looks on, without eating. [3 - 1 - 1]

- All Based on this... Atma I and Ahamkara I (Anatma with Chidabasa)
- 3 = Atma / Anatma / Chidabasa - Why Atma and Ahamkara gets Mixed up?

Atma	Anatma
Svayam Prakashyate	Prakasha Rupam Abhasa Vyaptatvat

- Because of this reason, there is Tadatmaya... Ahamkara and Atma Srota is mixture.
- Atma with Adhyastha Kanchukam / Dress.

Atma Srota Bavati :

- I Atma Put Ahamkara dress and listen.
- Without Ahamkara dress... I can't contact Sruti and Sruti can't contact me.

Sruti says :

- You are Tat Tvam Asi, with Ahamkara dress I can't say this.

After Hearing :

- Sruti begins to work and with Baga Tyaga Lakshana, Ahamkara Vesham I drop off intellectually.
- With Intellect making conclusion exclusively, I say - Aham Brahma Asmi.

Who makes statement?

To say statement :

- Ahamkara mix - Says

In the Buddhi say :

- I do not include Ahamkara, which I am using to say... Aham Brahma Asmi...
- Therefore we say Lakshyartham.
- Vachyartham says Aham... Artham of Aham - Take Lakshyartham and understand.
- If Sruti is addressing both of them, it is mischief...

- **நீ...** Means you have Ahamkara dress, without Ahamkara - No listening.
- When Sruti addresses - Sruti expects to have Ahamkara Kanchukam.
- When it says - You are Brahman... it expects you to drop Ahamkara.
- One part of Statement Keeps Ahamkara / One part of teaching drops Ahamkara.
- Therefore need guru... When you hear Asi... Drop.. Ahamkara...
- This is Baga Tyaga Lakshana.

When teacher asks have you understood?

I should say :

- Yes with Ahamkara.

Say : Lakshyarth :

- Aham Brahma Asmi.

In that case :

- Aham Brahma Asmi.. Grasping - Grahanam possible... if it is mixture.

Purva Pakshi : Comes again - Why mixture?

Verse 78 : Asmad = Sakshi

Adhyaksha :

- Why can't you say - Adhyaksha is separated and Sruti is addressing only Anatma Ahamkara... why mix?
- After separating... you are addressing Anatma - After separating from Sakshi.

Shankara :

- Ahamkara / Srota / Karta / Dukhi... Samsari... then problem will be.
- Upadesa will be dealing with Ahamkara only.

Dosha :

- Ahamkara can never claim, Aham Brahma Asmi.
- Teaching will deal with Anatma - Ahamkara... which is defect in verse 77.

Verse 79 :

**त्वमित्यध्यक्षनिष्ठश्चेदहमध्यक्षयोः कथम् ।
संबन्धो वाच्य एवात्र येन त्वमिति लक्षयेत् ॥ ७९ ॥**

If you say that the word 'thou' finally means the witness, you must explain how there can be a relation between it and the ego so that the word 'Thou' may express the witness indirectly. [Chapter 18 - Verse 79]

- Sruti is addressing Anatma - Ahamkara is Tvam...

Shankara :

- Ahamkara can never be Brahman.

Purva Pakshi :

- When Sruti says - Aham its Vachyarth... you go to Lakshyarth...
- Addressing to Ahamkara but referring to Sakshi... Lakshanaya – Sakshi.

Shankara :

- Condition for Lakshyarth.

Nyayayika Rule :

- Shakya Sankadihi Lakshana.
- India is playing Australia...

↑

Refers to people not Russia playing Australia

↑

Something connected to it

All drinking coffee :

- Give me cup of coffee, not give me Dosa - Not cup of Dosa.

Verse 80 :

द्रष्टृदृश्यत्वसंबन्धो यद्यध्यक्षेऽक्रिये कथम् ॥ ८० ॥

(Objection). Suppose the relation is one of the seer and the seen. (Reply). How can it be with regard to the witness which is devoid of activity? [Chapter 18 - Verse 80]

Lecture 175

- Without Sambandha Grahanam, you can't arrive at Lakshyarth...

Shankara :

- Chidabasa has to be accepted for Bandha / Moksha Vyavahara to take place.
- Who is listening? Srota of Mahavakya... Buddhi or Sakshi.
- Mumukshutvam is for Samsari... Srota is Samsari.
- Buddhi's Samsaritimvam will not go away.

Purva Pakshi :

- Shastram is addressing Buddhi and saying you are Brahman.
- Lakshanaya you refers to Sakshi, Tvam Pada = Sakshi.

Shankara :

- Between direct and Implied meaning, there must be a Sambandha.

Purva Pakshi :

- Direct meaning : Buddhi
- Implied meaning : Sakshi

What is connection between Buddhi and Sakshi?

Drashtru	Drishtya
- Sakshi	- Buddhi - Tvam = By Implied Meaning is Sakshi

Shankara :

- Sakshi can't be Drishta / Seer... Vikara required to be seer.
- If Na added, Karta / Srota / Manta....
- In our case Sakshi is seeing not a process... If Buddhi has to See, Vritti Vikara required.
- If Sakshi has to perceive Buddhi, Sakshi doesn't require any Vikara...
- Sakshi Sannidyam, reflection of 'Consciousness' formed, Formation of reflection is illumination of Buddhi.

Example :

- Stand in front of mirror... reflection formed.
- Sannidhi Matrena, Abhasa Matrena... Buddhi Drishti Bavata.
- Sakshi can become Drashta by forming, Chidabasa without being Savikari.

Purva Pakshi :

- Tadatmaya Sambandha
- 2 Appearing as though one, Sruti can refer to one and by Sambandha can refer to other one.

Example :

- Ayodhati = Iron ball burns.
- Vachyartham of iron ball - iron ball
- Lakshyartham of iron ball - Agni.

- There is intimate relation between Agni and iron ball.
- When I refer to one, it can refer to another - Lakshyarth is possible.
- If iron is there and fire is there no Tadatmaya Sambandha.

Verse 81 :

**अक्रियत्वेऽपि तादात्म्यमध्यक्षस्य भवेद्यदि ।
आत्माध्यक्षो ममास्तीति संबन्धाग्रहणे न धीः ॥ ८१ ॥**

If it be contended that there will be the identity of the ego and the witness, though the latter is devoid of activity, (we say it cannot be so; for) the knowledge of the said identity will not be there in the absence of the knowledge of the relation that my self, the witness, exists. [Chapter 18 - Verse 81]

- Buddhi and Sakshi has Tadatmaya Sambandha, By implication it refers to Sakshi.
- Even though Sakshi is Akriya / Nirvikara... therefore not Drashtu... Drishta Bandha.

Shankara :

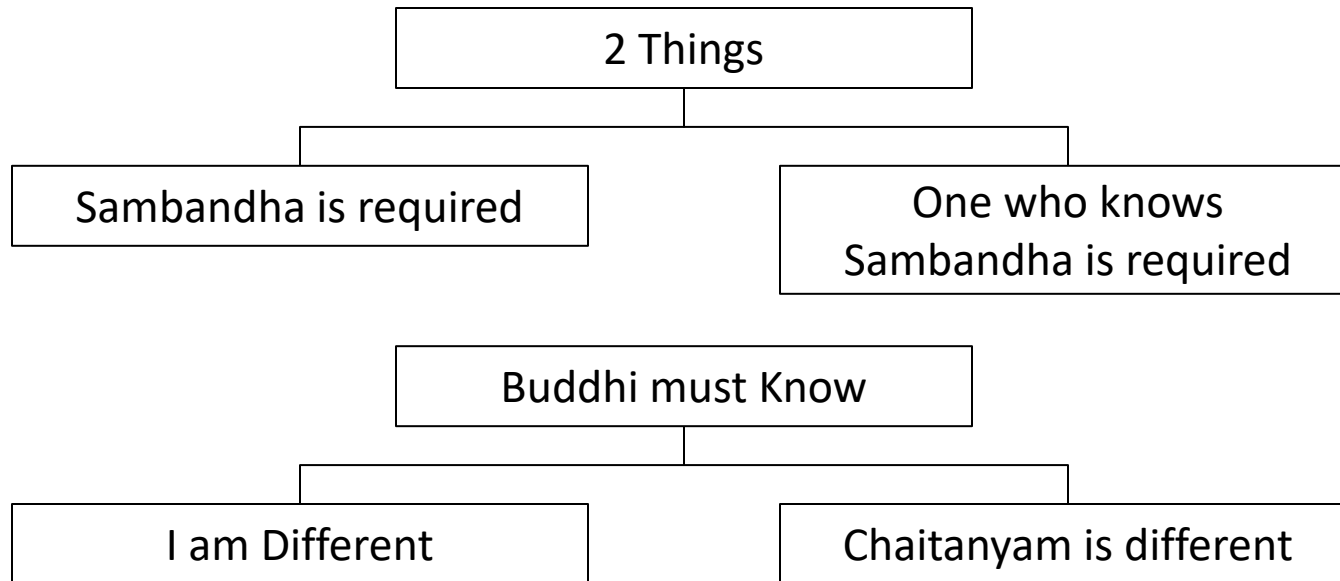
- One who understands implied meaning should have knowledge of Sambandha...
- Suppose one doesn't know fire... he takes Svabava of iron is burning.

Why scientists can't take 'Consciousness' separately?

- They think brain and Consciousness is one matter.
- We take 'Consciousness' as separate principle.

Shankara :

- If by Buddhi Sakshi is implied, There must be somebody who knows Tadatmaya Sambandha.
- Buddhi has to know, My witness is Atma, Buddhi should know I and Atma have Tadatmaya Sambandha.



- And, I and Atma are having Tadatmaya Sambandha.
- Without Sambandha Grahanam implied meaning not possible and Jnanam will not take place.

Verse 82 :

**संबन्धग्रहणं शास्त्रादिति चेन्मन्यसे नहि ।
पूर्वोक्ताः स्युस्त्रिधा दोषा ग्रहो वा स्यान्ममेति च ॥ ८२ ॥**

If you think that the relation will be known from the scriptures, it cannot be so, for (in that case) All the three defects spoken of before will Arise. (And if there be a knowledge of the relation at all), it will be one of 'Mine' (But not of identity) [Chapter 18 - Verse 82]

Purva Pakshi :

- Differentiate between Chaitanyam and Jadam
- Is it different than matter, Biggest problem in science and philosophy.
- Can 'Consciousness' exist separate than matter, because we always experience 'Consciousness' along with matter...
- If you can prove 2 separately exist... then only Tadatmaya Sambandha will be there...
- 'Consciousness' as separate never acceptable to scientist, It is always adjustment 'Consciousness' is attribute of matter.

Vedanta :

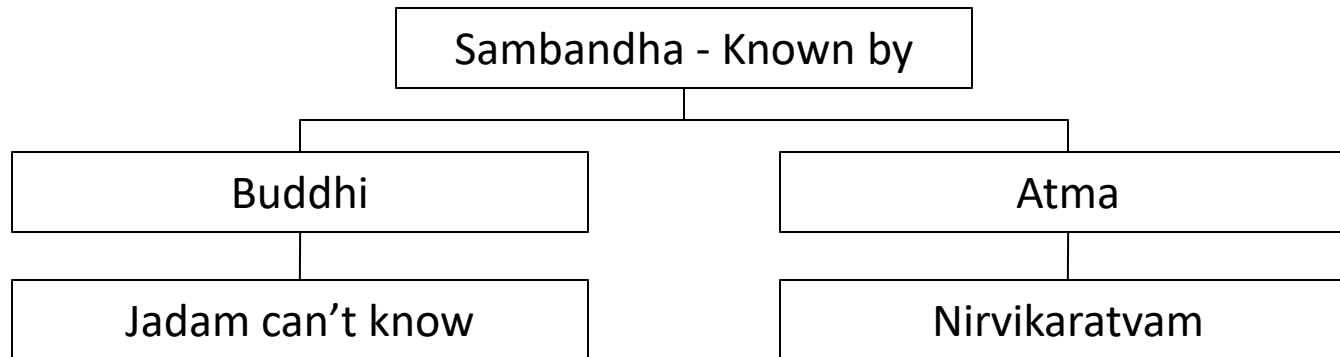
- Consciousness is noun... Not 'Conscious' body / "Not Conscious - Mind" – Consciousness is a substance by itself.
- How to know 'Consciousness' is substance and matter is adjustment, Matter = Adjustment - you are Consciousness.

Purva Pakshi :

- Buddhi and Chaitanyam, Tadatmaya Sambandha, I know through Shastram.
- Through Buddhi I will refer to Sakshi.

Shankara :

- Who knows Sambandha known through Shastram?



- Consciousness as noun can be known only through Shastram.

4 Dosham will come :

- i) Buddhi is Jadam
 - ii) Atma is Nirvikara
 - iii) Shastra will be addressing Jada Vastu
 - iv) Buddhi understands there is a Sakshi
- Sruti addresses Tvam, what is referred is Brahman.
 - Buddhi Dvara - it addresses Adhyaksha...
 - Mama Sakshi - Brahma, Inside me there is Atma...

- Inside Sthula / Karana Sharira - There is Atma... Avastha Traya Sakshi . . . & I am Samsari...
- Mama Adhyaksha Brahma... Vicarious pleasure, My sons so nice... some Ananda... My Sakshi is wonderful...

Verse 83 :

**अदृशिर्दृशिरूपेण भाति बुद्धिर्यदा तदा ।
प्रत्यया अपि तस्याः स्युस्तप्तायोविस्फुलिङ्गवत् ॥ ८३ ॥**

When it is accepted that the non-consciousness intellect appears to be conscious, its modifications also appear to be so like sparks of red-hot iron. [Chapter 18 - Verse 83]

Purva Pakshi :

- Tell me your method...

Shankara :

- I also accept Tadatmaya Sambandha... Intimate relationship between Buddhi and Sakshi.. But in what form?
- In presence of Sakshi, Buddhi is pervaded by Chidabasa.
- Because of pervasion of reflected consciousness, Buddhi also becomes Chetanam.
- Jada Buddhi becomes, Chetana Prakasha Rupam.
- This is Ahamkara / Pramata, between shining Buddhi and Atma - Both shining...
- Atma has original shining and Buddhi has borrowed shining, There is Tadatmaya Sambandha.

I = Sakshi Chaitanyam	Ahamkara / Buddhi and Reflected Consciousness
- Can never Say I	- Can Say 'I' - Do all Vyavahara

- You can't objectify Ahamkara... Because between Ahamkara and Atma there is intimate association, Body can be objectified.
- When you try to objectify Ahamkara, Sakshi can't be Objectifier.
- Ahamkara can't objectify because, Ahamkara becomes Jadam.
- Sakshi and Ahamkara can never separate, Must know through Buddhi.
- Moment you separate Sakshi from Ahamkara, Ahamkara collapses.
- No perception can take place as in sleep(Very Good)

During Sleep :

- Sakshi and Ahamkara are separated.
- Sakshi and Ahamkara can't be knower / Perceiver.
- We have experience of blankness.

During sleep :

- Sakshi or Ahamkara can't say I - In sleep.
- I can be said only in Jagrat... Kevala Sakshi or Ahamkara can't say ' i '

I = Sakshi	Ahamkara(Buddhi and Chidabasa)
<ul style="list-style-type: none"> - I remain as Sakshi - “No I “ 	<ul style="list-style-type: none"> - During sleep - Ahamkara goes away - During waking Ahamkara comes, not as object but intimately identified with me, Ahamkara functions

- Without Chaitanyam, Buddhi appears Like Chetanam because of Abhasa... pervasion of reflection.
- This is what we call, Sakshi illumines Buddhi, It is not action...
- Reflection forming / Reflection remaining in Buddhi is called Sakshi.
- Because of Atma Sannidhyam, because of reflection, Buddhi begins to shine.
- Therefore we say Atma illumines Buddhi...

Example :

- We say, person is distracting me.
- Person only standing, we put verb on him.
- He is not doing anything, because of his presence I can't concentrate.
- Sakshi is there... And Buddhi shines, because Chidabasa is found in it.

Correct Expression :

- Buddhi shines in presence of Atma...

Instead we say : Atma illumines

- When Buddhi shines, it has capacity to form thoughts.
- It becomes Pramata / Ahamkara... Kevala Buddhi can't form thoughts...
- Buddhi is capable of perceiving external world.
- Nana Chitra Ghata.... Sabasa Buddhi forms Akara when it contacts the world.

Statue	Buddhi
<ul style="list-style-type: none">- No Abhasa- Jadam	<ul style="list-style-type: none">- Has Abhasa- When Buddhi is Pervaded by thoughts, thoughts also pervaded by Chidabasa

Vritti	Pratyaya
<ul style="list-style-type: none">- Refers to Jada Part	<ul style="list-style-type: none">- Indicates mix Vritti and Chidabasa- Refers to Savisesha Jnanam- Ghata Jnanam = Ghata Pratyaya

- When Pratyaya takes place, along with Pratyaya, Jada Prapancha shines / illumines.
- Without Pratyaya... world is dark as in sleep.
- In Jagrat, if no Vritti takes place - Blank.
- At that time, Buddhi can't form Pratyaya, whole world darkened...
- Atma Prakasha comes to Buddhi, Buddhi Prakasha comes to Pratyaya...
- Pratyaya Prakasha comes to Jagat, This is mechanism of perception.

Iron	Buddhi
<ul style="list-style-type: none"> - Fire - Each globule / Dots of iron thrown out - Vispulingaha - Spark of iron each spark = Pratyaya - Like Volcano throws out red hot stones 	<ul style="list-style-type: none"> - Sakshi - Reflection in Buddhi and Buddhi Pratyaya is many - Sparks comes and resolve - Buddhi Pratyayas comes and Resolve - Each Pratyaya is illumining a Vishaya object in world

Lecture 176

1) Srota Adhyastha Ahamkara = I and Chidabasa = Buddhi and Chidabasa.



Karta / Manta / Bokta / Vingyata

- I = Apramata Atma... because of Adhyastha, Pramata becomes Srota.

2) Sruti :

- Addressing me who am Atma... Who has temporary Pramatrutvam because of Adhyastha Pramata.
 - Ahamkarasya Pramatrutvam, Atmani Basayate...
- 3) Atma becomes Pramata because Ahamkaras Pramatrutvam transferred to Atma.
- 4) During Sushupti I remain - Apramata...
- When Ahamkaras Vesham which I put on myself... with this I go to Sruti, Sruti addresses also, Adhyastha Pramatrutvatvam.
- 5) Sruti can't address Apramata Atma Through Adhyastha Pramatrutvam, Sruti penetrates into Apramata behind.
- 6) Once Ahamkara pass is closed, I cannot contact you.
- Sruti's Tvam - Reaches Atma, Apramata through Ahamkara...
- 7) Retaining Pramatrutvam in me, I cannot identify with Brahman, with Adhyastha Ahamkara.
- I can't have Aikyam with Brahman, because Adhyastha Ahamkara limits me with Upadhi / Adjunct.

- When Sruti tells Tvam, I retain Ahamkara and listen.
- With Asi, it is a “Sword” I cut off Adhyastha Ahamkara / Apramata I, and then it is equal to Brahman.
- Cutting off Ahamkara and remaining as Sakshi, is called Atma by Baga Tyaga Lakshana. We need ‘Asi’ to cut off one Baga.

Purva Pakshi :

- Sruti addressing Buddhi / Ahamkara without Abhasa.

Shankara :

- If it is addressing Buddhi...

How Sruti can say :

- You are Brahman, Should say - you are Buddhi.

Purva Pakshi :

- Lakshanaya, addressing Atma.

Shankara :

- How Lakshana works? What is Sambandha?

Purva Pakshi :

- Witness - witnessed Sambandha

Shankara :

- Atma - Not Drashta - Nirvikaratvam.

Purva Pakshi :

- Both as though identical / Inseparable one.
- Tadatmaya Sambandha.

Shankara :

- Tadatmaya Sambandha between Buddhi and Sakshi acceptable to us.
- Who knows Tadatmaya Sambandha?

Buddhi	Atma?
Jadam	Nirvikara

Law :

- Lakshana can function, only for person who knows Sambandha.
- Sruti can't Address Kevala Buddhi...
- Our acceptance of Tadatmaya Sambandha with Sabasa Buddhi.

Purva Pakshi :

- Acceptance if Tadatmaya Sambandha without Abhasa, Jada Buddhi and Chetanam.

1st :

- Sabasa Buddhi is formed, Buddhi and Abhasa = Ahamkara.
- Between Atma and Buddhi there is Tadatmaya Sambandha, Drk - Drishya...
- What is Tadatmaya, Sahayam Karma Branti... Ahamkara = Sabasa Buddhi and Atma.

What type of Tadatmayam?

- Sahaja / Karma / Branti - Tadatmayam? Drk Drishya Viveka, Because of Abhasa... many advantages.

Verse 83 :

**अदृशिदृशिरूपेण भाति बुद्धिर्यदा तदा ।
प्रत्यया अपि तस्याः स्युस्तप्तायोविस्फुलिङ्गवत् ॥ ८३ ॥**

When it is accepted that the non-consciousness intellect appears to be conscious, its modifications also appear to be so like sparks of red-hot iron. [Chapter 18 - Verse 83]

- i) Buddhi becomes Chetanam... Adrishi Buddhi becomes Drishihi...
 - Live iron ball... Non-fire ball serves as fire ball.
 - Achetana Buddhi serves as Chetana... Adrishi - Becomes Drishi...
- ii) Buddhi Vritti's also become Chetanam.

Buddhi	Buddhi Vritti
<ul style="list-style-type: none">- Fire- Can illumine many things- Fire can illumine Many Buddhi / Many things	<ul style="list-style-type: none">- Vispulingaha- Can illumine only one thing- Ghata Vritti illumines Ghata- Vritti by itself not a spark- Use any Pramanatru(Shabda / Sparsha / Rupa) Spark is taking place- Vritti by itself can't illumine Ghata... Must be Pervaded by Chidabasa

- When it is pervaded by Chidabasa it gets a new name Pratyaya.
- Vritti and Abhasa = Pratyaya, Pratyeti Aneka iti Pratyaya...
- By which we have become aware of object = Pratyaya.
- Pratyayam are Agama Pahi... Not Nityam Pratikshanam Jayate like, sparks come and go.

Verse 84 :

**आभासस्तदभावश्च दृशेः सीम्नो न चान्यथा ।
लोकस्य युक्तिः स्यातां तद्ग्रहश्च तथासति ॥ ८४ ॥**

The knowledge on the part of the people of the appearance and disappearance of the mental modifications is possible only on account of the Witness which is the limit and in no other way. And if the reflection of the self is accepted, the intellect may know itself to be Brahman. [Chapter 18 - Verse 84]

- By acceptance of Abhasa and Pratyayas coming and going , we can explain another phenomena - Birth / Death / Experience of world = Philosophy.
- a) World of objects do not shine by themselves, Only when I see, they are illumined.
- b) Every object in the world is Jadam and requires 'Consciousness' principle to illumine them.
- If no Consciousness principle is there to illumine, we will not know that the is a Vastu...
- Object must be seen by some 'Consciousness' Principle...

Advaita Makaranta :

- Can't say object exists if no one has seen / Heard / Touched / Tasted.
 - Nahi Banaath Rith Satvam...
 - If you imagine, cant say elephant is in this room.
- c) No object declares its existence by itself, It gets consciousness from something. -

From where does world get illumination?

- 'Consciousness' Atma... Svetasvatara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih I
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 14 II

The sun does not shine there ; neither the moon, nor the stars. There these lightning's shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

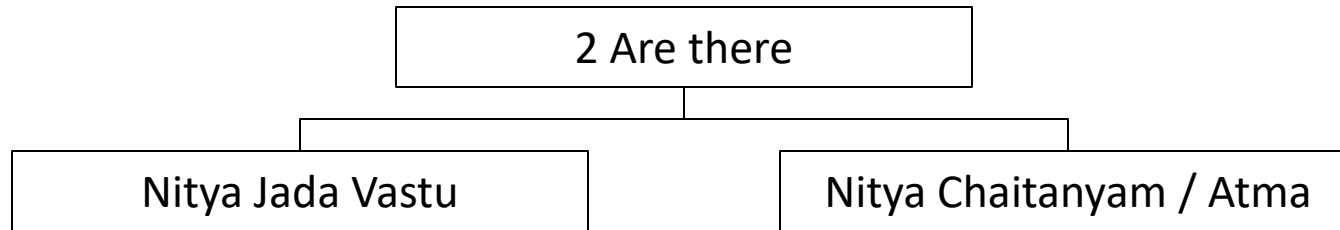
- d) Atma lends light... Atma's illumination is permanent, Nitya Chaitanya Svarupa...
- e) Atma lending light to world should always be there.
- Jagat must be eternally lighted... can't explain appearance / Disappearance of world.

Therefore require Anitya Prakasham :

- Nitya Vigyanam can't explain appearing / Disappearing world.
- Kshanika Vigyanam is there to explain, Kshanikam of this world.
- Require Kshanika Vigyanam in Abhasa Vada.

- Every Pratyaya = Vritti and Atma = Kshanika Vigyanam, illumines part of world...
- World comes to light when Pratyayas come... Like TV camera in cricket match...
- Nitya Vigyanam - Everything seen at once...
- But one aspect of world, explained by one Pratyaya... Atma can never explain this phenomena...

Purva Pakshi :



- Temporary philosophy of knowing can't be explained.
- In between we require Anitya Jnanam, Yogachara Buddhis postulated this theory...
- Pictures changing, therefore Kshanika Vigyanam, He doesn't accept Nitya Vigyanam.
- Vedanta keeps both in 2 pockets, Nitya and Kshanika Vigyana.

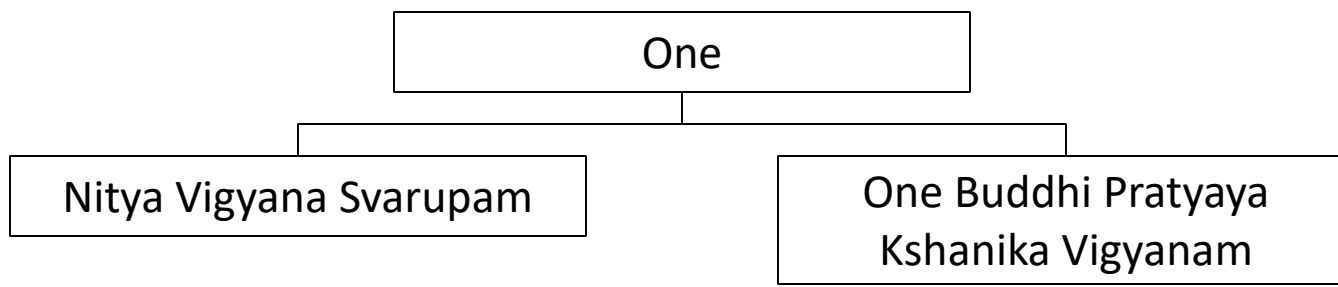


Tat Tvam Asi



Nitya Vigyanam and Seeing world through Kshanika Vigyana Abhasa

- Not 2 Vigyanam / 2 Consciousness...



Verse Meaning :

- Appearance of world is Kshanikam, No Vritti is long.
- Pratyayas appearing and disappearing fast, Feel continuous Experiencer.
- Pratyayas continuously changing, Even if you see same person, Therefore Lokasya Abhasa.
- Absence of Loka Anubava / Experience is because of Atma Chaitanyam 'Seema' - ultimate source of 'Consciousness'.

Why ultimate source?

- Rupam Drishyam, Lochanam Drk. Tad Drishyam, Drishtu Manasam
- Drishya, Dhivrittiya Sakshi...

Drig Drishya Viveka :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयः साक्षी दृगेव न तु दृश्यते ॥ १ ॥

Rupam drishyam locanam drik, tad drishyam drik tu manasam
drishya dhi-vrittayah sakshi, drig eva na tu drishyate

Form is observed, eye is the observer, That (eye) is observed, mind is the observer, Mental activities are observed, with intelligence is the observer. But that observer is not observed. [Verse 1]

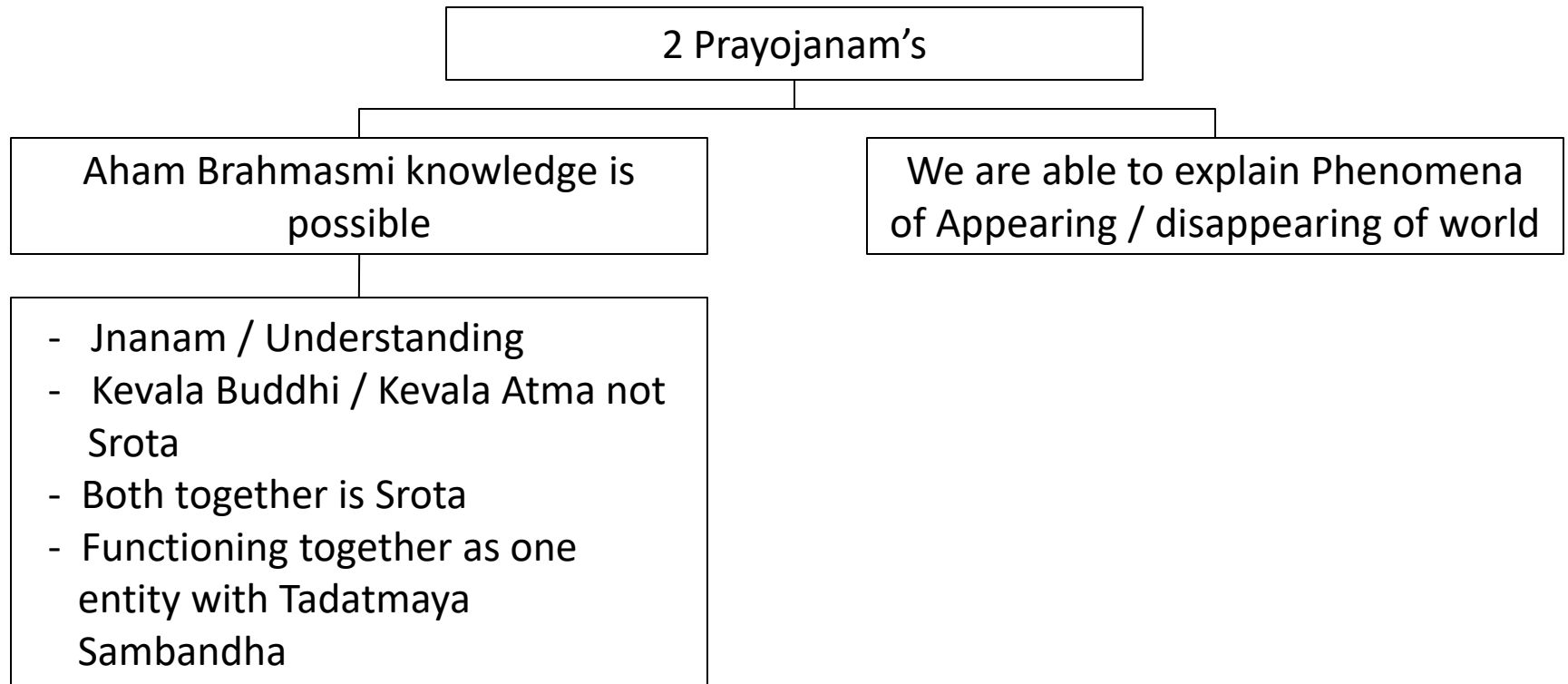
Brahman	Immediate Source
<ul style="list-style-type: none"> - External world - Eye - Mind 	<ul style="list-style-type: none"> - Eye - Mind - Atma / Seema / Sakasthta / Sapasajatihi

- Appearance / Disappearance not possible in any other way.
- If Abhasa is accepted, Pratyaya come and go...
- If Abhasa not accepted, Buddhi can't send light.
- Why Buddhi Jadam... can't be on / off.
- Atma not on / off... Nitya Prakasha...
- Buddhi has on / off... Pratyaya comes - world seen.
- In sleep - No Jagat - No Pratyaya...
- Abhasa... When Buddhi Pratyayams are there...
- Abhasa... When Buddhi Pratyayams are not there...
- Jagrat / Swapna... Buddhi Pratyaya... Vartante... Jagat Prakashakaya Vartate...
- Sushupti... No Buddhi Pratyaya... No Jnanam.

Anvaya Vyatireka :

- Pratyaya Asti... Jagat Prakasham
- Pratyaya Nasti... Jagat Nasti...

- Pratyaya explains phenomenon of Jagat Prakasha and Aparoksha.
- Whether Pratyayam come or not... world shines or not... Atma Prakashakaha...
- Atma shines in all 3 Avasthas.
- Atma Prakasha not directly cause for Jagat Prakasha...
- Indirectly Pratyaya Dvara... Paranthu Sakshat Na Prakashataha...
- Atma Prakasha direct cause for Buddhi Vritti... Therefore it is called Sakshi Bashyam.
- World is Pratyaya Bashyam / Pramatru Bashyam, No logical explanation possible without Abhasa...



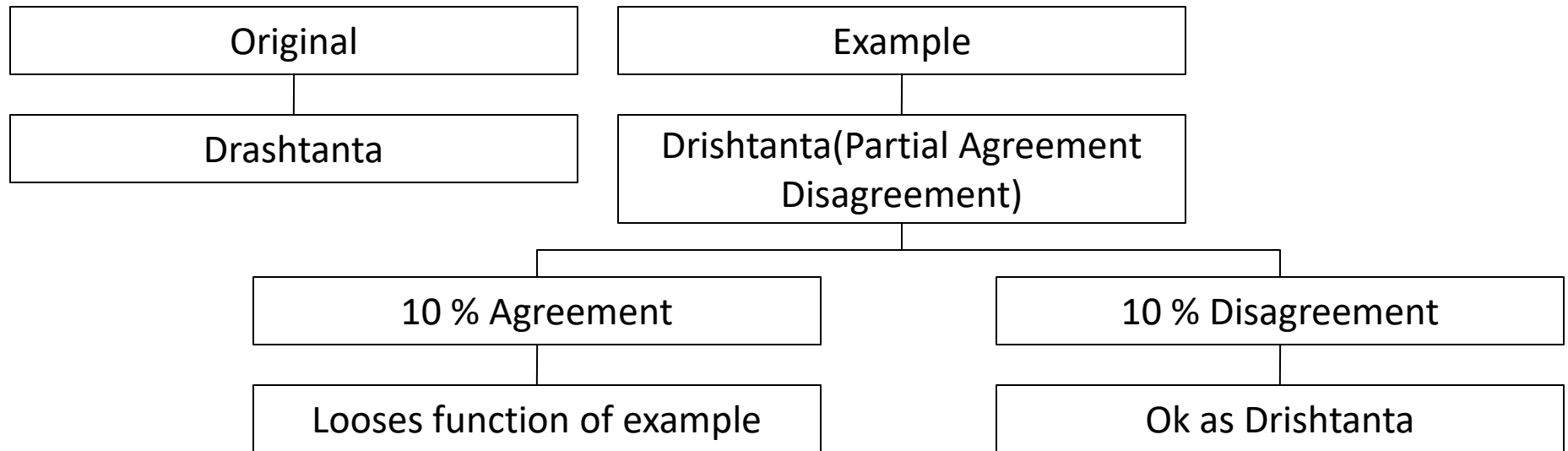
- That entity with Samshas, Chaitanyam and Buddhi and Chidabasa is listening. Listening is through Pratyaya.
- Atma Prakasha illumines, only through Pratyaya.
- When Buddhi sleeps, no Pratyaya - If Atma Prakasha is illumining directly, it will keep listening.
- You can listen only through Pratyaya in a wakeful Buddhi.
- Aham - Refers to Pratyaya Sakshi, Not to Pratyaya or Buddhi.
- Abhasa is Angikara - Tat Tvam Asi - Srota is Abhasa.

Verse 85 - Mistake :

**नन्वेवं दृशिसंक्रान्तिरयः पिण्डेऽभिबद्धवेत् ।
मुखाभासवदित्येतदादर्शे तन्निराकृतम् ॥ ८५ ॥**

(Objection). Is it not a change on the part of the self to pervade the intellect like fire pervading a mass of iron? (Reply). We have refuted this in the example of the face and its reflection in a mirror. [Chapter 18 - Verse 85]

Rule :



- Student should focus on Agreement and Drop others.

Vyabichara Dosha :

- Invade Buddhi quality.

Rajju Sarpa Example :

- Subject / object / Adhyasa, Ahamkara / Anatma / Adhyasa.
- Onlooker / Adhishtana / Rajju real...
- Observer / Observed unreal superimposed.

Svapna Example :

- Waking

Waking Dream :

- To see this dream, another waking required.
- Here Tapta - Aya - Pinda example :

Example :

- Fire pervades iron ball... movement of fire, Vikara on fire... Nirvikara - Fire pervades but Savikaram.
- Atma Chaitanyam pervades Buddhi forming Chidabasa, Therefore Atma is Savikara.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Screen - Real movie unreal world - Chaitanyam.
- Movie required... is extending example which is wrong...

Lecture 177

1) Lakshyarthha not possible if Abhasa not considered, Sambandha has to be talked about.

- Without Abhasa, Atma - Anatma Sambandha not possible.

2) Concession :

- Tadatmaya Sambandha may be Accepted, one Satyam - Other - Mithya...
- Have intimate relationship, one Appearing as other and other appearing as one.

Shankara :

- We also accept Tadatmaya Sambandha...
- In your case it will not be possible because, who will be the knower of that Sambandha...
- Does Anatma or Atma know Sambandha... Without Sambandha - No Lakshyarthha...
- One who knows Sambandha will know Lakshyarthha...
- Atma can't know - Nirvikaratvat...
- Avastatraya can't know - Jadatvat...

Purva Pakshi :

- Asks Shankara, how you manage Sambandha?

Shankara :

- Accept Tadatmaya Sambandha - Abasadvara...

1st :

- Accept - Chidabasa in Buddhi.

2nd :

- Sabasa Buddhi - called Ahamkara - Karta / Bokta, Jiva And Atma has Tadatmaya Sambandha.
- Our I - Neither belongs to pure Atma / Nor to pure Ahamkara.
- Abhasa explains phenomena of changing experiences.
- Varieties of objects coming in light of 'Consciousness' and they disappearing from light of Consciousness... Being known / Unknown...
- Comes into form of 'Consciousness'... Known.
- Atma brings into light and Abhasa disappears... then objects also disappear.
- Along with disappearance and Appearance of Abhasa, objects come and go... Not with appearing and disappearing of consciousness...

What appears and disappears?

- Abhasa appears and disappears.
- Jagrat / Swapna / Sushupti... Abhasa Yam Basate... Prapanchobi Basate...
- Buddhi comes, Abhasa comes... Prapancha comes - Like brightness...
- Buddhi goes, Abhasa goes... Prapancha goes into darkness.
- 'Consciousness' can't disappear.

Purva Pakshi : Doubt outshooting Example :

- Tapta Aya Pinda...

Iron Buddhi	Fire Chaitanyam
<ul style="list-style-type: none">- Appears to have Burning / Knowing quality	<ul style="list-style-type: none">- Chaitanyam- Agni Pervades Moves - Vikara - Gradually expands

- Chaitanyam also has Vikara - Moving - Pervading Buddhi...
- Savikara Asti / Jayate / Vartate / Mithyatvam / Samsaritam / Dukhitvam...
- Don't accept Vikara of Chaitanyam seen in Iron - Agni example - In this aspect example doesn't fit.-

Example :

- Should fit one aspect.

Example :

- Sitting like stone... Jadam doesn't have eyes

Example :

- Pratibimba... pervades mirror... No Vikara in Bimba... Sannidhi Matrena - Pratibimba comes, Agni - iron - Vikara is there.
- What belongs to Abhasa doesn't change original.

कृष्णायोलोहिताभासमित्येतद्दृष्टमुच्यते ।
दृष्टदार्ष्टान्तितुल्यत्वं न तु सर्वात्मना कचित् ॥ ८६ ॥

That black iron appears to be red is only an example (To illustrate the fact that the non-conscious intellect appears to be conscious). An illustration and its subject can nowhere be absolutely similar in all respects. [Chapter 18 - Verse 86]

Iron - Dark - Natural colour :

- When Agni pervades, it becomes red.
- Non burning iron appears as though burning.
- Similarly non-knowing Buddhi appears knowing Buddhi, Achetana Shariram - appears Chetanam.
- Rajju Sarpa - Object of one degree of, reality will not affect different degree of reality.
- Pratibasika, Sarpa... Not Vyavaharika...

How one degree doesn't affect another degree?

- Dream - Pratibasikam
- Jagrat - Vyavaharikam
- What we see in Svapna should not affect waker... But waker's body sweats / Palpitation, Akasa, Ekam / Niravayaya / Asanga...

Difference with Brahman :

- Akasha - Jadam - Born... Brahman Chaitanyam - Ajam.(Brithless)

Verse 87 :

**तथैव चेतनाभासं चित्तं चैतन्यवद्भवेत् ।
मुखाभासो यथादर्शे आभासश्चोदितो मृषा ॥ ८७ ॥**

Reflecting consciousness, therefore, the intellect appears to be conscious like a mirror reflecting a face and appearing like it. It has already been said that the reflection is not real. [Chapter 18 - Verse 87]

- Non red iron - Seemingly becomes red.
- Non live - Inert Buddhi - Seemingly becomes live, Chetana Abhasam.
- Don't take example for change of Vikara, Buddhi appears as though conscious.
- Then Buddhi becomes comparable to Atma... Becomes Pramata because of Chaitanya Abhasa...
- Iron becomes as though red
- Chit becomes as though Chidabasa
- Original face becomes as though reflected face.

Adarsha Example :

Dosha :

- Spatial distance between reflecting medium and original Vastu / Object.
- Distance between Mukham and Mukhabasa
- Distance between Me and Mirror.
- Surya - 9 Crores Miles, Brahman beyond clouds.
- Buddhi - Bucket of water
- Chit - There
- Chidabasa - Here
- Mukham and Mukhabasa - Gap
- Iron and Agni Abhasa - No gap
- Similarly Chidabasa in Buddhi... Where there is chit, there only is Chidabasa.

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the Knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the Naciketas-fire. [1 - 3 - 1]

- When Chidabasa is formed, there is no Vikaram in chit.
- Not 2 Chaitanyam and Chidabasa...

Shankara :

- Pramatru Chaitanyam Mithya...
- Abhasa Chaitanyam Mithya...
- Apramatru - Chaitanyam - Satyam..

Who says Mukhabasa is Mithya?

Verse 88 :

**चित्तं चेतनमित्येतच्छास्त्रयुक्तिविवर्जितम् ।
देहस्यापि प्रसङ्गः स्याच्चक्षुरादेस्तथैव च ॥ ८८ ॥**

It is not supported by the scriptures or reasoning that the intellect is conscious. For in that case the body, the eye, etc. Also would be so. [Chapter 18 - Verse 88]

- Mind is unconscious... Atma is other than mind, Mind borrows consciousness.

Why can't we say mind is directly conscious?

- Not with Abhasa, Svataha Chittam...
- Chiro Vesham Pramana Ko Disha... Or Ati Prasanga Dosha...
- Have to extend rule to body also... Buddhi - Made of Panchabuta...
- Apanchi Kruta Pancha Maha Bootam, made of matter.
- If Sukshma Shariram - Chetanam, then Sthula Shariram Chetanam
- Unsupported by Shastra, Yukti... That Buddhi is 'conscious' entity.
- Then body and sense organs will be permanently Chetanam.

Verse 89 : Purva Pakshi : Ishtapatti :

तदप्यस्त्विति चेत्तन्न लोकायतिकसंगतेः ।

न च धीर्दशिरस्मीति यद्याभासो न चेतसि ॥ ८९ ॥

(Objection). Let them be so. (Reply). No. For (in that case) the position of the Charvaka Philosophers comes in. Moreover the knowledge, 'i am Brahman' also will not be possible if there be no reflection of the self in the intellect. [Chapter 18 - Verse 89]

- Let body also be Chetanam... Ishtam.

Shankara :

- Will end up in Charuvaka philosophy, Deha is Chetana Tattvam...

Charvaka :

- Nastika... body alone 'Consciousness'... No other entity lending 'Consciousness'
- Doesn't accept Deha Vyatirikta Atma / Punar Janma.
- Body is Jiva, Death - End of Jiva...
- Body gone, Not born - No continuity of Jiva, No Svarga...

Brahma Sutra :

- Dviti Adhyaya... If body Chetanam, Prapancha Chetanam. Earth will become conscious.
- Test tube baby - Requires parent, Without Chidabasa - Buddhi - Achetanam.
- Naturally Buddhi Achetanam.

How can Buddhi Listen?

- Shastram can't teach inert Buddhi, Can never own up - Aham Brahma Asmi.

Lecture 178

1) An object belonging to one order of reality doesn't, Affect object of different reality.

- Pratibasika Vastu can't Affect Vyavaharika Vastu...
- Similarly Vyavaharika Vastu can't affect Paramartika Vastu...

2) Rajju / Sarpa :

- Face / Sweating takes place, observer, Vyavaharika Affected by Pratibasika Sarpa...
- Similarly Vyavaharika Prapancha affected by Paramartika Brahman.

With my own example :

- I am caught... Svapna - Pratibasika... Person sees Svapna but changes, takes place in waking body like sweating / Trembling.
- Rajju - Vyavaharika Adhishtana
- Sarpa - Adhyastha Pratibasikam
- What is Anushtana for Sarpa, will not be affected...
- Similarly Vyavaharika Prapancha can't affect Adhishtana Paramartika.

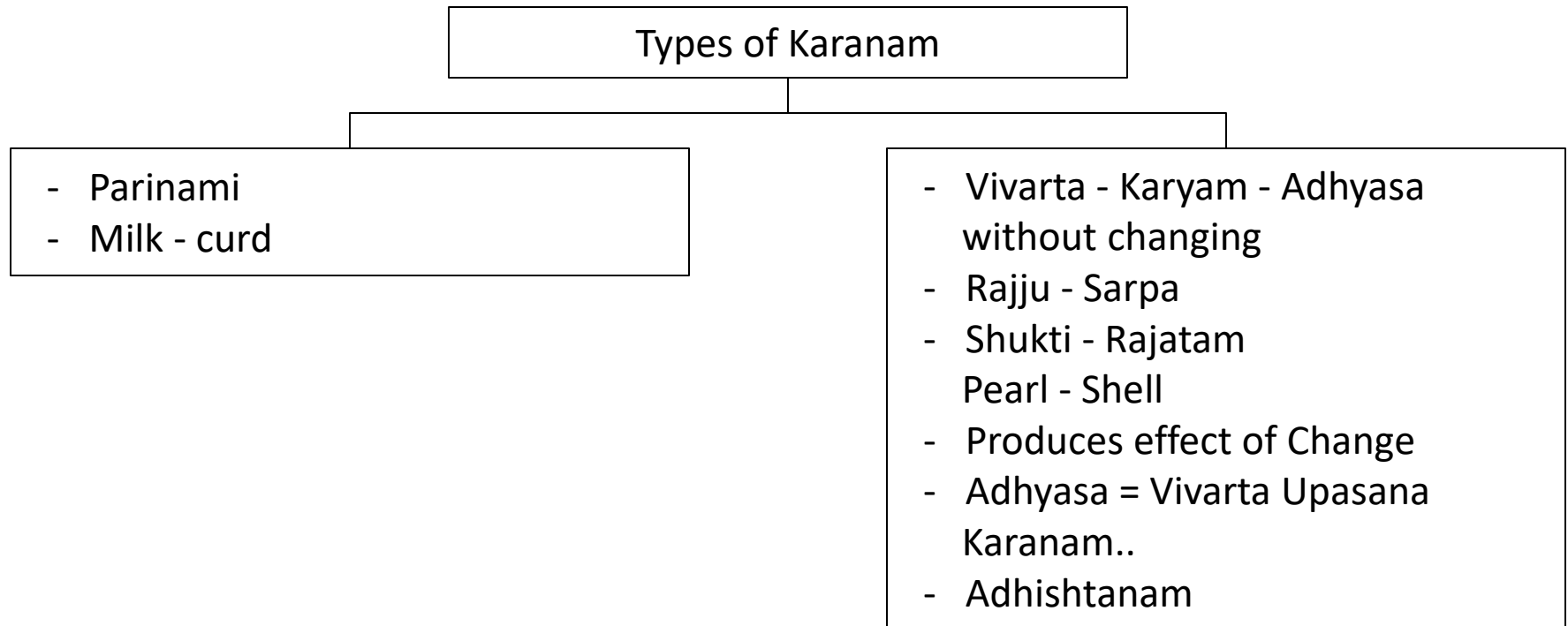
If you leave Adhishtana Example :

- Will create problem...

Confine Example :

- To Sarpa - Vyavaharika Prapancha Rajju Brahman.
- Similarly Sarpa - World - Pratibasika
- Rajju - Brahman - Vyavaharika

2) Svapna Example :



- Yad Yad Adhyasa... Tad Tad Vivarta Karyam.
- Yad Yad Adhishtanam Yad tad Upadana Karanam.
- Another name of Vivarta Karanam = Adhishtanam.

Question :

- When clay becomes pot... to which category it comes under?

Parinami Upadana Karanam	Vivarta Upadana Karanam
Vedanta Sara : - Sva Svarupa Partijyena Rupantara Pattibhi.... Is Parinama	- Sva Svarupa Aparijyena Rupantara Pattibhi... - Without leaving its Svarupa.. And becoming another... - Rajju without leaving its Rajjutvam Seemingly becomes Snake

Clay :

- Can't say totally changeless / Fully changes.
- Its shape undergoes change...

Rajju :

- Remains same
 - Clays form changes / Nature doesn't change
 - Clay can be put in both.
- a) Clay - was / is / Ever will be... Never undergone change, therefore Vivartam...
- b) Clay undergoes change - Parinami.
- We have a third category - "Semi"
 - Clay - Pot / Wood - Furniture / Water - wave / Brahman - world all semi.
 - Woodness has not undergone change, Shape has undergone change.
 - Water - wave... Waveness - No change but shape change.

- Brahman doesn't undergo change - it has no Rupam.
- w.r.t. Brahman... Poorna Vivartam
- Rajju - Poornami Vivartam
- Milk - Poornami Vivartam
- Wood / water / Gold / Clay... w.r.t. Clay Vivartam, w.r.t. Shape - Parinami.
- like milk - If gold undergoes change, no one will make chain...
- For Svapna... Upadana Karanam = Mind = Vishwa

Vishwa : Parinami or Vivartam?

- If Vishwa gets converted into Svapna Prapancha he will never come back...
- Like curd never goes back into milk, All will be afraid to sleep...
- Not total Parinami Upadana Karanam... Doesn't lose Vishwatvam totally.

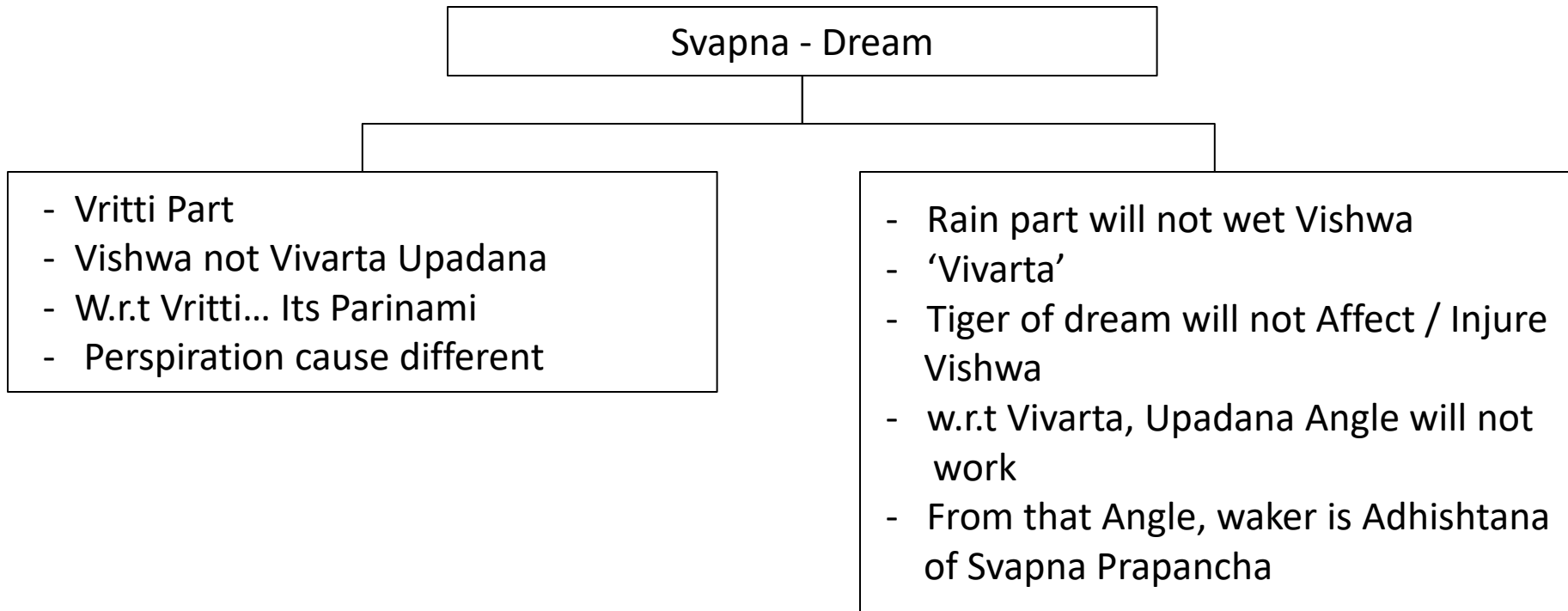
b) Vishwa :

- Totally Vivarta Upadana Karanam, Brahman / Sushupti / Rajju... Vivarta Upadana Karanam.
- Can't say - That Vishwa is totally Upadana Karana.
- Because Vishwa's mind has to undergo thought modifications.
- Vasana Maya Antahkarana Vritti has to take place.

Svapna :

- Jagrat Adhyastham, Yat Drishtam / Srutam... Tat Janati Vasanaya...

- Mind undergoes changes in form of Vasana Maya Vritti Vikara.
- Mind belongs to Vishwa... Not Teijasa.
- Vishwa not totally Vivartam or Parinami...
- w.r.t. one angle Vivarta... another angle Parinami.
- Will Vishwa be affected by Swapna or not w.r.t. Rain it is Swapna... it will not wet Vishwa.
- Tiger mauling - No bruises in Vishwa Sharira... or fire like Rajju Adhishtanam.
- Tiger mauling will not affect...
- Tiger Vritti belongs to Vishwa... it can affect Shariram, because Vritti belongs Vishwa?
- Mind of Vishwa... body will perspire... because of tiger Vritti.
- Old memories / Experiences gives shivers...
- Mother-in-law's behaviour... Vasana Maya Vritti, affects him...
- In Swapna Drishtanta... Take one part of example... not extend to Vritti part.



Perfect Example :

- Rajju Sarpa - Sarpa will never affect Rajju.
- Svapna Semi... in some case, it works as Vivarta Upadana...

Purva Pakshi :

- Why give Svapna example and confuse?
- Tiger thought will affect... Not tiger.
- Tiger wise - Vivarta Upadana... Tiger thought wise... Vishwa is Parinami Upadana.

Tiger	Tiger thought - Divided
Vivarta	Parinami

- Why confuse and not give Rajju Sarpa example.

Answer : Shankara : (Final conclusions)

- Rajju Sarpa Example for Adhishtana... Rajju - object... Shukti Rajatam / Mirage water / Mari - Marichika.
- Objective Adhyasa is rising on objective Adhishtana.
- Therefore Brahman must be operative, Adhishtanam because world is objective Adhyasa.
- Therefore must be an object - Like Rajju - Sarpa, Therefore need another example...
- For Objective Adhyasa.. Subjective Adhyasa is coming... should be discovered.

Why dream example?

- Subject can be Adhishtana for objective experience.

Purpose : Dakshinamurthy Stotram : only one example :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- For objective Adhyasa... Subjective Adhishtana.

Only one example : Swapna

- Objective Swapna, superimposed on me the waker...
- Similarly Jagrat also superimposed on me the subject Atma.
- Don't ask why sweating / Pressure... Etc.. Then come to Rajju Sarpa example.

Then come and Rajju, Sarpa... Why Rajju Sarpa?

- Doesn't Affect Adhishtana Rajju in anything.

Another purpose of Rajju Sarpa example :

- Pratibasa Sarpa can affect, Vyavaharika Drashta... Fear - shiver etc...
- Don't extend to Adhishtana...
- Vyavaharika Veda Pramana can help in revealing, Paramartika in Brahman.
- Mithya Vastu can also be useful, Artha Kriya Kari...
- Mithya silver can drag a person → (Attracting)
- Mithya Vastu can do all Jobs...
- Mithya Sarpa can drive person → (Driving)

Mithya can do jobs :

- Mithya Guru / Shastram also can do jobs....
- Don't bring this example of Rajju Sarpa to say Pratibasa without affecting Vyavaharika.

- When you want to say... Adhishtana not affected (To say Paramartika Adhishtana - Not affected by Vyavaharika Jiva)
- Pratibasika Swapna can do jobs and create fear.
- Silver can create jobs, by creating attraction, Mithya Shastra can do job of revealing Brahman.
- Mithya Swapna rain will not affect Vishwa
- Mithya Vishwa can't affect Brahman.
- Swapna tiger thought can disturb waker and wake him up... by creating fear.
- Mithya Shastra / Guru... can wake up Sishya.
- Yat Sakshat Kurute...(Dakshinamurthy Stotram : Verse 1)
- Similarly Mithya Vastu can wake up.

Example to be Divided into 2 :

- a) One reality will not affect another reality, How world not affected by Brahman...
- b) Like example can affect... Shastram and guru can help... How Shastram works...
 - Why you say mind is 'Consciousness', because of reflected 'Consciousness'
 - Why mind can't have its own original 'Consciousness'.
 - Why not innately conscious!
 - To avoid Chidabasa.

Shankara :

- If Chittam becomes Chetanam, Body will become Chetanam.
- World will become Chetanam, Ati Prasanga Dosha

Example :

- Sthula Shariram Pancha Bautikatvat... Chitta Vatu...
- Achetana Bogya Vastus important, God made Bojana Vastus Jadam. -

Charvaka :

- Shariram Chetanam by itself.

Purva Pakshi :

- Let Chittam be Jadam.

Shankara :

- Who will listen to Shastra?

Atma :

- Akarta, Abokta, Ajnata, Advashta, Apramata - can't be Srota...
- Chittam is Jadam... can't be listener.
- Therefore Shastra Upadesha = Vyartham, Sruti will be fooled !!

If no Chidabasa... who will say?

- Aham Brahmasmi?

Verse 90 :

**सदस्मीति धियोऽभावे व्यर्थं स्यात्तत्त्वमस्यपि ।
युष्मदस्मद्विभागज्ञे स्यादर्थवदिदं वचः ॥ ९० ॥**

The teaching 'Thou art That' will surely be useless in the absence of the knowledge 'I am Brahman'. This teaching is of use to those only who are acquainted with the discrimination between the self and the Non-self. [Chapter 18 - Verse 90]

- Shastra Upadesa - will become Vyartham
- Dhi = Jnanam / Buddhi, Tat Tvam Asi - Futile...

Conclusion : Verse 76 to 90 :

- Shastra - Moksha
- Bandha - Sidhyartham - Angi Kara, With Chidabasa - There will be Srota / Baddaha.
- Him alone Shastra can teach and get liberated, For Shastra Vyavahara - Abhasa required.

1st Line : of 90 : Conclusion

2nd Line : New topic.

Purva Pakshi :

- If no Chidabasa... none will understand
- With Chidabasa also no understanding, I am perfect example.
- Brahma Sutra classes also attended by me.

Shankara :

- Chidabasa and qualifications required.
- Chidabasa and Atma - Anatma Viveka must be there.


Tvam Pada Viveka must be there

- From Tvam Pada, take out 5 Koshas and remain as Chaitanyam.

Negate as :

- Anyonantra Atma, Manomaya, Vigyanamaya...
- You the Chaitanyam are infinite Brahman.
- In level of Sthula Shariram can't be eternal / Ever peaceful / All pervading...
- All statements contradictory with 5 Koshas, Ananda Maya... if tired.
- Brahma sutra classes I attend, Not that I understand others!!

Shankara :

- Chidabasa and qualifications required (Karpura / Kavi(Poo Poo) / Vasha Tandu Buddhi(No Poo... Poo)
- You the Chaitanyam are infinite Brahman.
- In level of Sthula / Sukshma / Karana Shariram, can't be eternal / Ever peaceful / All pervading....
- All statements contradictory with 5 Koshas... Ananda Maya... If tired...
- Be Srota as Aham Sthula Sukshma - Vyatiriktam... Chaitanyam is all pervading.

Here :

- Ashmat = Yushmat, Atma = Anatma.

1st Topic : Verse 90 :

**सदस्मीति धियोऽभावे व्यर्थं स्यात्तत्त्वमस्यपि ।
युष्मदस्मद्विभागज्ञे स्यादर्थवदिदं वचः ॥ ९० ॥**

The teaching 'Thou art That' will surely be useless in the absence of the knowledge 'I am Brahman'. This teaching is of use to those only who are acquainted with the discrimination between the self and the Non-self. [Chapter 18 - Verse 90]

- Abhasa established... by pointing - Moksha - Bandah not possible.
- To establish Srota / Jnanata...
- Represents Samsara Vyavahara
- Represents Moksha Vyavahara
- Anatma / Atma can't be Srotra
- Sabasa Anatma = Srota and Jnanata = Jivatma = Ahamkara / Pramata.
- Ahamkarasya Samsara Atmani Adhyasate...
- Ahamkarasya Moksha Atmani Adhyasate...
- Atma - Adhyastha Ahamkara Dvara - Srota - Mukta – Jnanata.
- Adhyastha Abava - No Samsari...
- Atma Adhishtana - Moksha / Bandah / Guru...
- If Ahamkara has to be established, Kevala Atma / Anatma... not enough..
- Without Srota... Upadesha - Vyartham.

New Topic :

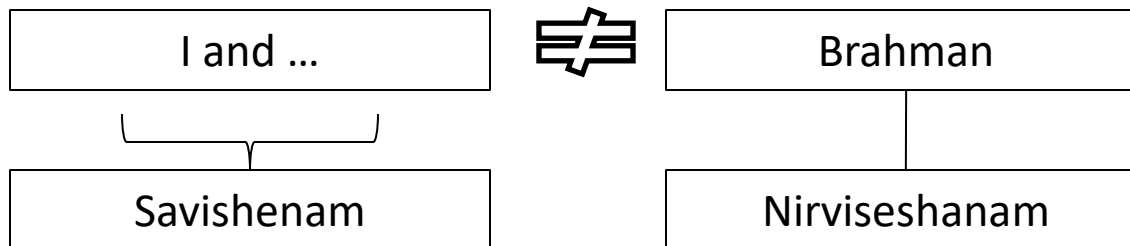
- Why you say Upadesa Vyartham, if Abhasa is not there.
- With Abhasa - No benefit of Upadesa.

Verse 90 - 2nd Line :

- Ahamkara / Abhasa alone not enough.
- It should be qualified / Refined / Samskaryam, prepared Ahamkara / Sadhana Chatushtaya Sampatti - Ahamkara.

Final Preparation :

- Atma, Anatma Viveka required.
- Only Atma which is separated from Anatma alone can be equated to Brahman.
- Tvam Pada Lakshyartham alone, can be equated to Brahman.
- Eki Buto Bavati... Natsu Vachyartham...
- Tvam Pada Vachyartham = Atma, Mind with Anatma...
- I am no pure i... I am Qualified i, Qualified i - Disqualified for Vedanta.



- Nirvisesha Aham = Nirvisesha Brahmana = Eki Bavati.
- Attributed I can't be equated to Attributeless Brahman.
- Therefore all attributes have to be removed.
- Shed all Anatmas to enter Brahma's room!!
- Kevala Nirvisesha chit, can alone be with Nirvisesha sat.
- Nirvisesha chit Eva Nirvisesha Sat Ekibuta Bavati, This is Baga Tyaga Lakshanam.
- Keep person... Remove some things...
- Jivatma not totally admitted or removed.
- Inadmissible things removed and admissible, Nirvisesha or Chaitanyam kept.

This is Tvam Pada Shodanam :

- Teaching fruitful only in a person, who has shed his Anatma.
- In a person who has discriminated Atma from Anatma, only in that person, Upadesa Tat Tvam Asi is fruitful.
- Otherwise = Teacher says is Ananda and you are in Annamaya / Pranamaya levels.
- House problems - Mind Disturbed...
- Vigyanamaya Kosha - Confused - Mohaha... Class not sleeping - Ananda Maya Kosha... Not listening.
- If you are in any Koshas... You are Ananda is not meaningful.

Verse 91 : Tvam Pada Shodanam :

**ममेदंप्रत्ययौ ज्ञेयौ युष्मद्येव न संशयः ।
अहमित्यस्मदीष्टः स्यादयमस्मीति चोभयोः ॥ ९१ ॥**

‘Mine’ and ‘it’ are ideas predicated of the non-self and the idea ‘I’ of the Ego. The ideas such as, ‘i am a man’ are predicated of both the self and the non-self. [Chapter 18 - Verse 91]

- Normally Atma - Anatma Viveka by Drk Drishya or Panchakosha Viveka / Avastha Traya Viveka.

Here called Viseshya	Vishana Viveka
<ul style="list-style-type: none">- Noun / Attributed / Qualified- Atma Ultimate Viseshyam- All Anatma... Viseshanam	<ul style="list-style-type: none">- Adjective Viveka- Attributeless Qualification

- Viseshanam qualifies Viseshyam, and differentiates one Viseshyam from another Vishayam.
- Minus Viseshanam - Vishayam can't be differentiated.
- Pot = Viseshyam = Ekam = one
- Blue / Green... Viseshanam... will separate one pot from another.
- Atma is one ultimate Divisionless chit.
- All have to say “ I “ in all languages... All are Viseshyam - ‘ I ’ Ekam Eva Advityam.
- We don't stop after ‘I’, we add Anatma Viseshyam... then it becomes qualified I.

Male / Female	Emotional - Rational	Agyani Jnani
Sthula Sharira Drishtya	Sukshma Sharira Drishtya	Karana Sharira Drishtya

- When Anatma Viseshams Added, Atma gets differentiated.
- Minus Anatma Viseshanam, Atma is only one.

2nd Reason :

- Viseshanam can vary...

Vyabichara Svaroopam :

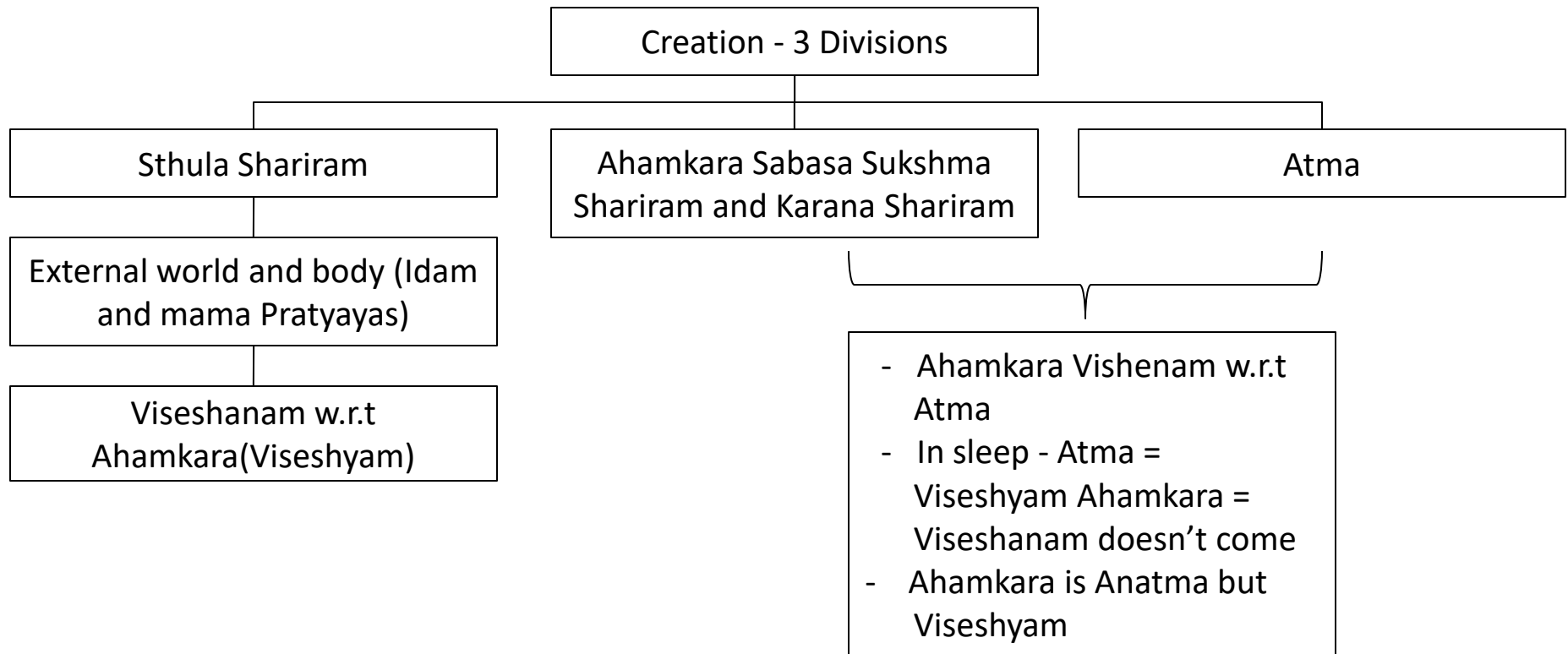
- Viseshayam changeless, old / New / Faded / Painted / Broken table - Adjustment vary - Noun doesn't vary.
- Old I / New I /... 'I' – Invariable / Ekam.
- I = Viseshyam - Changeless
- Viseshanam - Changing

3rd Reason :

- Viseshyam can exist independently, but Viseshanam has to depend on Viseshyam for its existence.
- All Anatmas Viseshanam because they qualify Atma... Come and go... Vyabichara Svarupam - Depend on Atma.

Conclusion :

- a) Atma is qualified by Anatma.
- b) Atma doesn't change when qualifications change.
- c) Atma is independent of Anatma.
- Anatmas are Viseshanam's... Atma, Viseshyam.



Jagrat :

- Vishenam comes.

In sleep :

- Anathamkara - Apramata
- Sakshi / Chetana / Kevala / Nirgunascha - No Ahamkara Viseshanam.

On waking up :

- Ahamkara Viseshanam comes and I become 'Aham limited ' Parichinnaha.
- Atma - I become one with Ahamkara ' I'
- Once I stand as Ahamkara, Sthula Shariram.
- Viseshanam comes and external world also comes.
- I am father - w.r.t. external object.
- Fatherhood is Viseshanam to Ahamkara... Directly... Not for Atma... Otherwise in sleep also I will be Rich / Poor / Father / Mother... Boy / Girl... All Viseshanam's to Ahamkara.
- That Ahamkara becomes Viseshanam to Atma.

1st :

- Take Ahamkara Viseshanam and then to world Viseshanam.

2nd :

- Brahmachari / Sanyasi / Grahasta / Married / Father / Mother...
- Ahamkara Viseshanam is Vyabicharat Svarupam.
- Ahamkara Viseshanam not permanent.
- In sleep Ahamkara Viseshanam is dropped... Atma alone remains.

- Therefore Anatma is Viseshanam / Droppable / Changeable dependent.
- Atma is Viseshyam / Undroppable / Unchangeable / Independent.
- 2 Notions - 2 ideas - I - Mine / 2 Pratyaya - Vritti and Chidabasa.
- Vritti Jnanam = Pratyaya, when Chaitanyam joins mama and Idam...
- My house / My car / My money - Mama Pratyaya.
- Idam Pratyaya, Belongs to Yushmad, Anatma world and body.
- Ahamkara not included because, it doesn't have Idam and mama Pratyayam.

This :

- Idam = world and body - Yushmad notion, Mama = Ahamkara = Asmadi - My notion.
- My and this notion belongs to body and external world.
- Aham Pratyaya = Asmadi Ishtaha, Ahamkara = Asmatu, Atma = Sakshi.
- Aham Pratyaya can be used for Ahamkara and world.
- Introduction to Viseshya, Viseshanam in verse 92.

Verse Meaning :

- World / Ahamkara / Atma all have got Pradhanatvam, Apradhanatvam, Gunatvam.
- Primary / Secondary status w.r.t each other.

Viseshyatvam	Viseshanatvam
<ul style="list-style-type: none"> - Primary Status - Noun / Substance 	<ul style="list-style-type: none"> - Attribute - Secondary status - w.r.t world / Ahamkara

- Anyonya Adhyasa mutually superimposed.

Is Ahamkara Viseshanam or Viseshyam? Ask w.r.t Whom...

Drishyam	Drk
<ul style="list-style-type: none"> - Roopam - Tad Drishyam 	<ul style="list-style-type: none"> - Lochanam - Drk Manasam

- Ahamkara neither Absolute Viseshanam or is it absolute Viseshyam.
- Between Viseshyam and Viseshanam which is Mukhyam.

Viseshyam	Viseshanam
<ul style="list-style-type: none"> - Mukhyam - Pradhanam - Primary 	<ul style="list-style-type: none"> - Apradhanam - Amukhyam - Gunata - Relationship not Attribute in this verse - Secondary

- w.r.t. World - Ahamkara - Pradhanam.
- Everything done in the world and family for Ahamkara, Atmanastu Kamaya Sarvam Priyam Bavati.
- Quarrels because fathers, Daughters ego hurt.
- Wife asks husband to get out and take out Sanyasi, everyone dismisses others for Ahamkara.

Atma - Mukhyam :

- When Ahamkara creates problem, sleep... Dissolves problems.

Atma	Ahamkara
Pradhana	Gaunam

Verse 92 :

**अन्योन्यापेक्षया तेषां प्रधानगुणतेष्यते ।
विशेषणविशेष्यत्वं तथा ग्राह्यं हि युक्तिः ॥ ९२ ॥**

They should be regarded as principal and subordinate with relation to one another and should be taken as the qualified or Qualifying according to reason. [Chapter 18 - Verse 92]

Verse 93 :

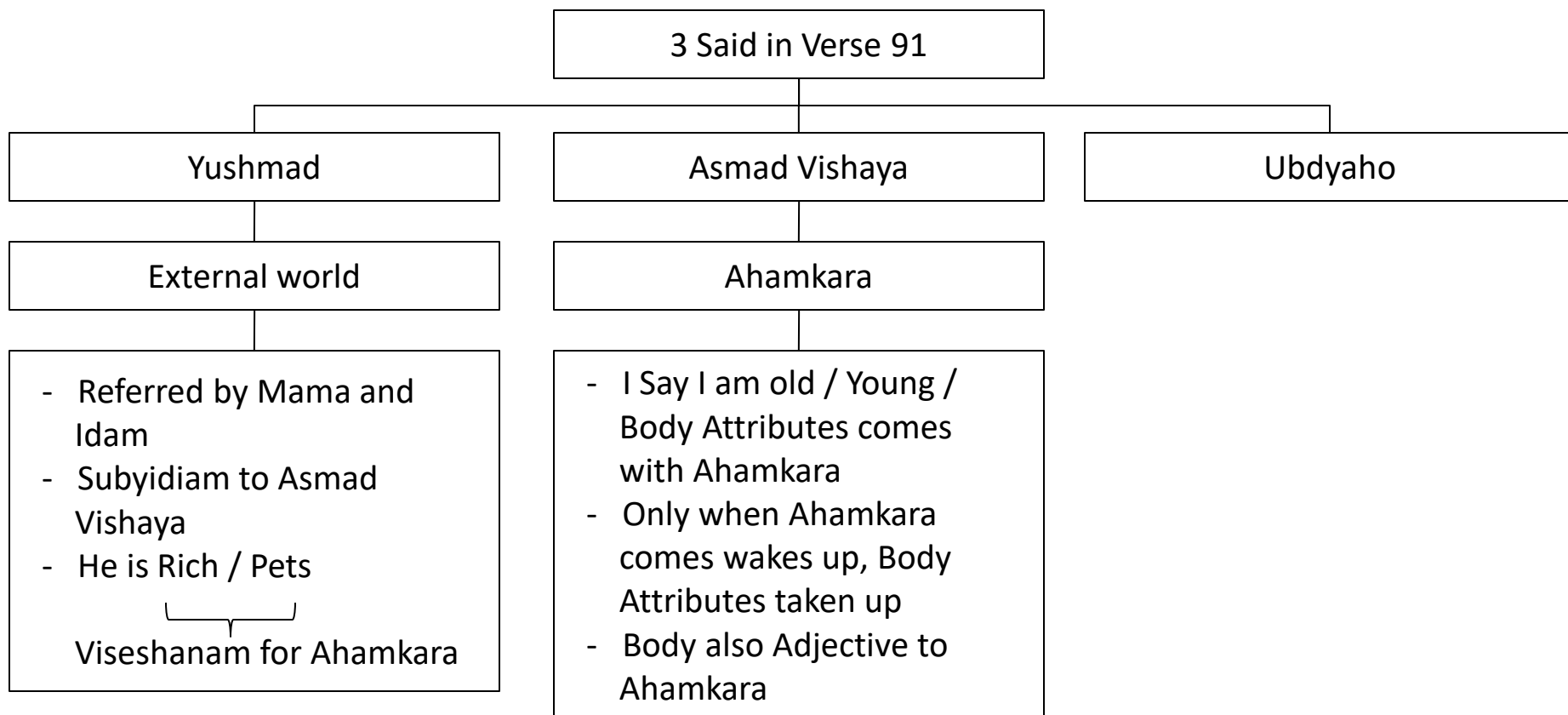
**ममेवं द्वयमप्येतन्मध्यमस्य विशेषणम् ।
धनी गोमान्यथा तद्वहेहोऽहंकर्तुरेव च ॥ ९३ ॥**

Both the ideas 'mine' and 'it' are qualifications of the ego, as for example, 'a man having wealth and 'a Man having a cow'. Similarly, the gross body is the qualification of the ego.[Chapter 18 - Verse 93]

- Mutually they have Viseshana - Viseshya Sambandha.

Mama Guniham	Idam
My house	This

- Mama and Idam = External world is Viseshanam for Middle one Viseshanam, Go to Sloka - Verse 91.



- Therefore we sleep in night, If they are Viseshana for Atma, will be worried.
- When Ahamkara travels and goes to another body, Vasamsi Jeernani... Ahamkara... Affected - Not Atma.

Viseshyam :

- Aham karta w.r.t. world

Which is Vishayam between Atma and Ahamkara? Which do you drop ?

- You never drop yourself, You say I slept... I Atma intact, Ahamkara not there.

Verse 94 :

**बुद्धयारूढं सदा सर्वं साहंकरं च साक्षिणः ।
तस्मात्सर्वविभासो ज्ञः किञ्चिदप्यस्पृशन्सदा ॥ ९४ ॥**

Everything pervaded by the intellect together with the ego is the qualification of the witness. Without being connected with anything and pervading everything by means of its reflection the self is, therefore, always of the nature of knowledge itself. [Chapter 18 - Verse 94]

- Ultimately external world also becomes, Viseshanam for Ahamkara and they reach Atma only.
- Final Vishayam of world is Atma.

Logic :

- Atma is illuminator
- Mind is illuminated.
- Mind is illumined... Sense organs are illumined, Sense organs are illuminators... world is illuminated.
- Atma alone through mind and sense organs is illuminating everything.

Difference :

- Atma directly illumines mind - Atma indirectly illumines world.

Like :

- India borrows from world Bank - Gives loan to Bangladesh.

Svetasvatara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightning's shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- Some are Sakshi, Pramatham Basyam.
- Some mind Dvara, Pramatra Basyam.
- Tat Tvam Asi... be in Viseshyam, Drop Viseshanam and you become Samsari.

Verse 94 :

बुद्धयारूढं सदा सर्वं साहंकरं च साक्षिणः ।
तस्मात्सर्वविभासो ज्ञः किञ्चिदप्यस्पृशन्सदा ॥ ९४ ॥

Everything pervaded by the intellect together with the ego is the qualification of the witness. Without being connected with anything and pervading everything by means of its reflection the self is, therefore, always of the nature of knowledge itself.

[Chapter 18 - Verse 94]

1st Topic :

- Without Abhasa - No Srota / Samsari... Jnani = Asamsari.

Reason :

- Kevala Atma not Srota / Jnana / Jingyasu / Na Baddah / Na Dharmo... Shivoham... Nirvkaratvat.
- Kevala Anatma - can't be Jnata / Srota / Jadavat

No 3rd :

- Entity... Shastram Vyartham... Therefore Accept Abhasa.
- Once Sabasa Antahkaranam is available, candidate available... Sruti addresses Anatma / Atma through Sabasa Buddhi.
- Therefore Srota and Jnani come to being.

2nd Topic :

- Mere Buddhi and Abhasa not sufficient to understand Vedanta.
- Manushyatvam, Mumukshutvam... Animals not students.
- Refined Sabasa Buddhi - Viveka / Vairagya / Sadhana Chatushtaya Sampatti / required along with Mumukshutva...
- Ashmat (Atma) - Vyushmat - Vibaga, Anatma.

Final crucial qualification :

- Aham Padartha of Mahavakya = Tvam Padam - Must be clear.
- Shastric you is different... than Vachyārtha popular you.
- Popular you - Shastric you = Baga Tyaga Lakshana you

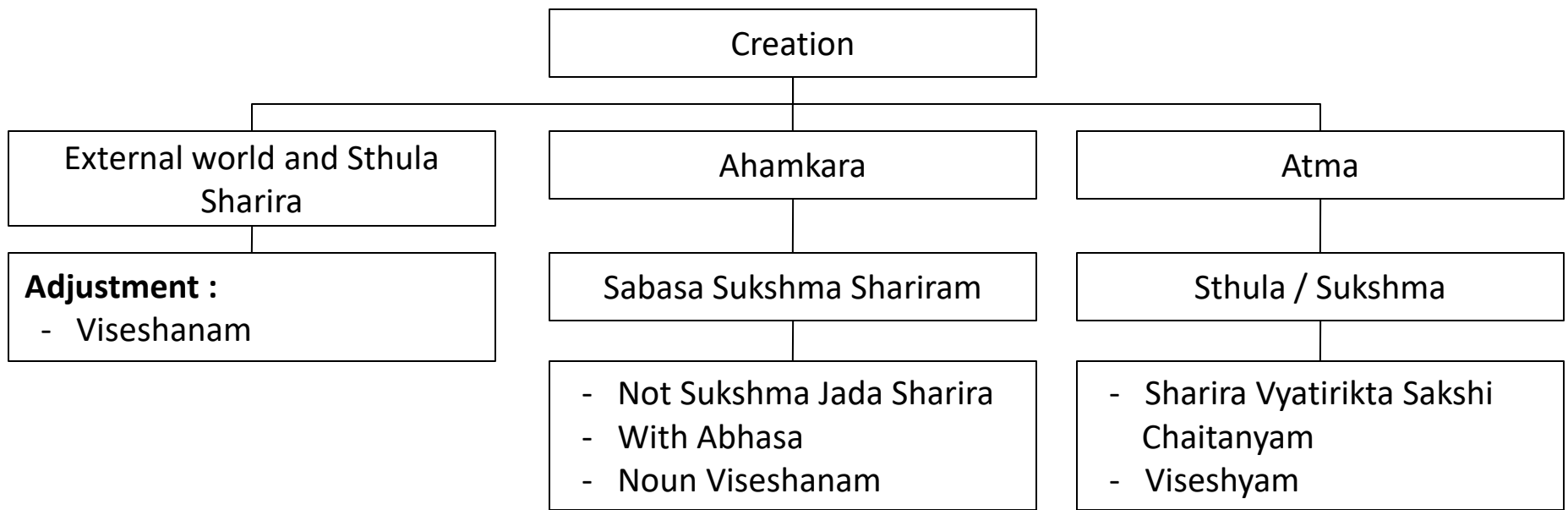


Mix of Atma / Anatma

- If Tat Tvam Asi - Should work, Tvam Pada must be clear.
- Then only Aikyam possible, Mahavakya meaningful / Efficacious to a student who has made Atma, Anatma Viveka.

3rd Topic :

- Atma / Anatma Sambandha by using technology.
- Viseshana / Viseshya Sambandha.



2 Ideas conveyed :

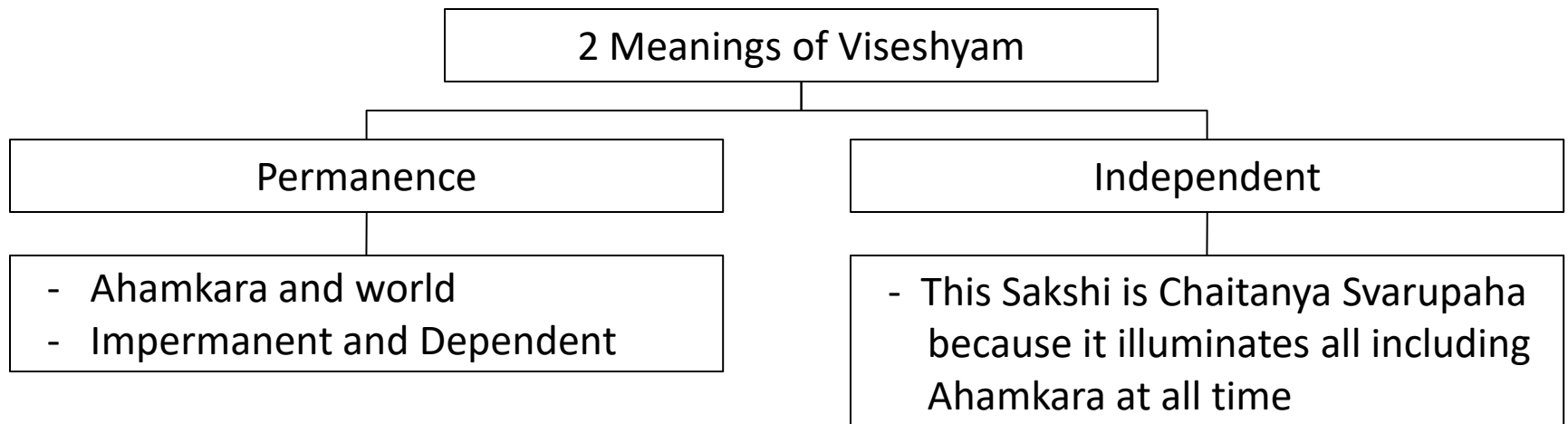
- Viseshanam = Vyabicharat Svarupam
- Viseshyam = Avyabicharat Svarupam
- I am Happy / Worried / Intelligent / Depressed / Poor / Rich...
 - Adjective to Ahamkara, Changes throughout life
 - Brahmachari / Grahasta / Grandfather
 - Viseshanam Change

I am Continues :

- Viseshyam changeless, Viseshanam is dependent on Viseshyam, Viseshyam is independent.

In Jagrat itself it is established :

- Vishesanam indicates - Dependence / impermanence.
- Vishesyam indicates - Permanence / Independent.
- This Ahamkara is Vishesanam w.r.t. Atma...
- Vishesanam comes and goes... it is concept of Sushupti...
- I am without Vishesanam of Ahamkara... “Kanchukam” Put Jagrat / Svapna Kanchukam.
- Aham constant in 3 Avasthas.
- Ultimately Everything Vishesanam for Atma, Ahamkara Dvara - Atma Vishesana.
- Ahamkara is Vishesana Sakshat Vishesanam Bavati.
- Directly it is Atma Vishesanam...
- Atma is Sarvada Vishesyam - Verse 94.
- World and Ahamkara is Vishesanam for Sakshi / Atma.



- Without Ahamkara also, Sushupti state is known.
- I am there without Ahamkara Kanchukam....
- Viseshyam = Sakshi
- Sakshyam = Ahamkara and body and world
- Any illuminator - illumines without a relationship, without being tainted by what it illumines.
- Sarvada Sakshi Asangaha, not affected by characteristics of Sakshyam.

Basic Principle :

- Knower free from attributes of known.
- See a donkey... not become donkey / Microbe, Sakshi doesn't get attribute of what he knows.
- Without touching / Getting related / Contacting... being affected by any Vastu... Sakshi is called Jnanyaya - Chaitanyam...

Who am I ?

- If I am husband... I am sitting in Viseshana Ahamkara, No Ananda now.

Therefore meditate and get Ananda :

- Meditator is Viseshanam - Ahamkara is sitting solid...
- Before husband with open eyes.
- Now husband with closed eyes.
- As Ahamkara do meditation, not liberated.

- Ahamkara can never become liberated.
- Viseshyam Atma need not become liberated, Viseshanam can't be liberated.
- Nobody gets liberation, nobody can get liberated, Knowing I am Viseshyam is liberation.
- In Jagrat and Sushupti, Viseshanam comes and goes, Viseshanam doesn't affect me.
- My purity is not in the absence of Viseshanam, Purity is In spite of presence of Viseshanam.
- With Ahamkara and without Shudham... Asanga Svarupatvat...
- Mirage water - Doesn't affect desert...
- Similarly Ahamkara's arrival and departure... doesn't affect / Disturb me - Viseshyam.
- Mumukshutva Nivritti Eva Moksha, Natu Moksha Praptihi.
- Listen to Vedanta as Sakshi, mind will not protest... Suddenly I don't have this problem.

Verse 94 Another problem :

- Wrong extension of examples in Vedanta.

Viseshanam	Viseshyam
<ul style="list-style-type: none"> - Anatma and Ahamkara - Vyabicharat - Svarupam - Impermanent / dependent 	Atma : <ul style="list-style-type: none"> - Permanent and Independent

Visishta Advaita :

- World is Viseshanam to Brahma, Therefore Atma is Saviseshanam.
- No Nirvikara Vastu... capital bluff = Nirvisesha Brahma... No entity.
 - Jiva / Saviseshanam
 - Jagat / Saviseshanam
 - Ishvara / Saviseshanam

Shankara :

Atma	Ahamkara and world
<ul style="list-style-type: none">- Viseshyam- Atma becomes Viseshtam	<ul style="list-style-type: none">- Vishenam

Dosha 1st :

- Paramatma Pravesha...
- Teaching Visishta Advaitam
- Entering other philosophy
- Unknowingly Sarvata Hannihi, Own Matam destroyed.

2nd :

- Changes in Viseshanam will affect Viseshyam.
- Adjectival change will affect substantive noun, Viseshyam becomes Vikari... Samsara comes back.

Take 2 Aspects :

- Viseshyam : Changeless / Independent
- Vishenam : Subject to change / Dependent, Understand 2 aspects only.

Don't take Atma as Savishenam why?

- Tall - Body
 - Red - Dress
- } Same order of reality Sambandha

In Vedanta :

- Viseshanam's Anatma is Mithya, Atma - Viseshyam is satyam.

Don't forget this - what is advantage :

- Mithya Viseshanam may change.
- Satya Viseshyam not affected by all Viseshanam.
- In Vedanta it is Adhyastha Viseshanam, Mithya Viseshanam.
- Godman / Ahamkara is Mithya Viseshanam, Similarly Atma gets husband.
- Even though I Atma, Takes up all Viseshanam of Ahamkara, they are all Mithya.
- I am not affected by any no of Viseshanam's, Adhyasa Basanam explained well...
- To make understanding easier, I said Viseshana - Viseshyam... No Atma - Anatma Viveka.
- “ Sarvam Khalu iti Brahma, Brahma Sarva Idam Purastat... Brahma Arpanam”
- Viseshana / Viseshya Baga is stepping stone.

- Finally no Viseshanam at all, no world...
- Na Bumi Rapo Na Vannihi... Dismiss all.
- Once Viseshanam dismissed, Atma can't be called Viseshyam also...
- Viseshana - Viseshya Rahita Atma Asti...

Verse 95 :

**प्रतिलोममिदं सर्वं यथोक्तं लोकबुद्धितः ।
अविवेकधियामस्ति नास्ति सर्वं विवेकिनाम् ॥ ९५ ॥**

All this non-self exists only for those people who are undiscriminating, but it does not exist at all for men of knowledge. [Chapter 18 - Verse 95]

- Viseshana - Viseshya Bava Sambandha is different from, contrary to, Shastric teaching.
- Nirvisesha Brahma - Anu - Loman - Pro Prati - Loman - Against.
- Talked from common man's intellect...

Intermediate State :

- Atma - Anatma Viveka is a Viseshana, Vishaya intermediate Dvaitam state not final state of Advaitin... For Aviveki..
- Come up to Tvam Pada only not Tvam Pada Aikyam.
- Improved Agyani, Accepts 3 Sharirams.

Would be Jnani - Reaches :

- a) Tvam Pada
- b) Like would be fiancée
- c) Marriage is ' Asi '

For Viveki :

- Sarvam Nasti not Shunyata...
- If world is there - it will be Viseshanam....
 - Ahamkara
 - Shariram
- Nasti means Mithya... Not non existent, As good as Nasti...
- Atma = Nirvisesha Rupaha - Not in Nirvikalpa...
- In Jagrat / Swapna / Sushupti also Nirvisesha.
- No Turiya Avastha not name of state, Name of Nirvisesha Atma = Turiyam.

Verse 96 :

**अन्वयव्यतिरेकौ हि पदार्थस्य पदस्य च ।
स्यादेतदहमित्यत्र युक्तिरेवावधारणे ॥ ९६ ॥**

Agreement and contrariety with regard to words and with regard to their meanings are the only means by which the meaning implied by the word ' i ' May be ascertained. [Chapter 18 - Verse 96]

Important Sloka clarifying misconception :

- Anvaya Vyatireka method used for Tvam Pada Vichara, Type of Tarqa / Yukti / Reasoning...

Can Atma - Anatma - Viveka sufficient for liberation?

- Some claim its enough.
- Birth / Death - Belongs to Shariram
- Raga / Dvesha - Belongs to mind
- I Atma - No Sthulatvam / No Maranam.
- If Atma - Anatma Viveka is sufficient then by Yukti, Can get Moksha... Sruti / Guru Not required...
- By Avastha Trayam - Realise Ahamkara - Not 'I' rich man.
- Free from problems of Ahamkara. -

Why Sruti? Purva Pakshi says :

Shankara :

- Anvaya Vyatireka for Atma - Anatma Viveka... It is not sufficient for Moksha.

Yoga / Sankhya :

- Prakrti - Purusha Viveka Moksha...
- Nirvikalpa Samadhi - Teaching yoga in name of Vedanta.

Yoga / Sankhya :

- Remain as Atma As Asanga... then Moksha.

Shankara :

- I am different from Anatma but Anatma does exist different from me.
- Creates limitation / Same degree of reality, will affect me.
- Prarabda / wife / children will be in front - will affect as raga - Dvesha...
- Even after Atma, Anatma Viveka... Dvaita Parichinnam continues for Atma...
- Atma / Anatma - Vijatitya Bheda, Prakrti continues...
- Sajatiya Bheda doesn't go, One Atma for each.
- Aham Parichinna / Samskara... you have to erase dismiss Anatma, Till then it will threaten you.
- Person there but no power... Anatma has to be falsified with Sruti only.

Lecture 181

Shankara :

- i) Establishing - Mahavakya can work only, who has done Tvam Pada Vichara properly.
 - Tvam Pada is normally mix of Atma and Anatma.
- ii) This mixture cannot be equated to Tad Padartha.
- iii) Tvam Padartha Shodanam must be done and Anatma part, must be removed - Called Bagatyaga Lakshana.
- iv) Atma - Anatma - Viveka only in beginning stage, Until Brahma Aikyam is discovered.
 - With Brahma Aikyam, Brahman is discovered as everything... Adishtiyam Atma – Anatma.
 - Viveka has no relevance, Because Anatma is not there in Jnanis vision.
- v) As Tad Padam comes, Anatma goes, Jnani not a Viveki
 - Viveka required, when there is Minimum 2 - Braheiva Tad Eva Purastat.
 - Until Aikya comes, Viveka required and can be done by Yukti - Reasoning... Avastha Traya data... Anubavaha.. Sruti not required.
 - By Yukti alone, Atma - Anatma Viveka can be done.
 - This reasoning is called Anvaya Vyatireka reasoning.
 - Through this, we know Avastha Trayam is Anatma and Avastha Trayam Sakshi “Aham” I and Atma...
 - By seeing Avastha Trayam is coming and going.

- Vyabichara Svarupam - Viseshanam and Avastha Traya Sakshi is Viseshyam Aham - absolute I
- Relative I and absolute I, this is Anvaya Vyatireka reasoning.
- Yoga / Nyaya - Argue that this is itself enough for Moksha...
- I am Sakshi, Sakshi is not affected by Sakshyam...
- Asanga Svarupa understood is enough.
- Sakshi, witness is free from attributes of witnessed objects.
- Raaga / Dvesha / Janma / Marana not related to Sakshi... Know Asanga by Yukti.

Then why is Veda Pramanam required?

- Akasha - Asanga... World existing in Akasha.
- What happens to world... Akasha not affected.
- What is in the room - Doesn't affect Prakasha in the room.
- Similarly I am Chaitanya Svarupa pervading Anatma, Whatever happens to Anatma doesn't affect me.
- Anvaya Vyatireka logic is enough.

Why Vedanta?

- As long as there is 2nd thing, Atma can't be Poornaha / Asanga...
- World and Anatma, different Parichinnam... Relatively Parichinnam.
- Therefore Atma has Janma and Marana / Nasha.

Sruti : Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

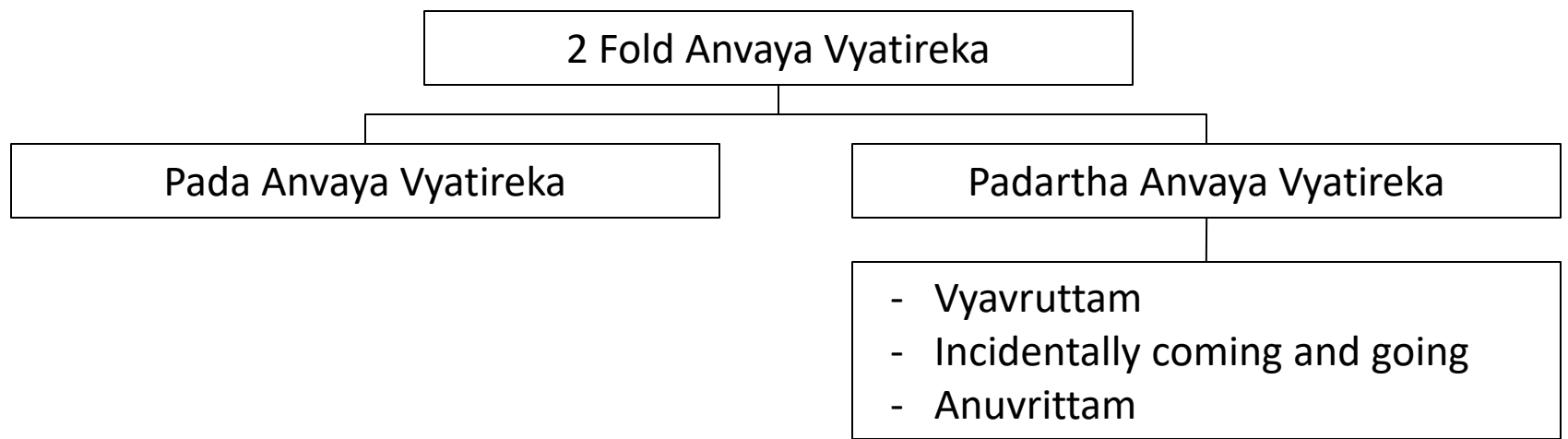
Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 - Verse 7]

There is a world other than Akasha :

- Akasha is affected by Kala
- Akasha has Kala Sangatvam...
- Therefore Total Asangatvam not there for Akasha, No Poornatvam / Asangatvam / for Akasha.
- Therefore Samsara is ever there, Anvaya Vyatireka is not enough - Go to next step.

Tvam Padartha Aikyam :

- Jnanam thru Mahavakya must.
- Only by knowing Tat Padam, Moksha possible.
- Anvaya Vyatireka is only to establish I am Sakshi Chaitanyam.
- I am different from Anatma only gives Chit - Jada Viveka.
- Jada Nisheda Anvaya Vyatireka, can do Mahavakya Upadesa necessary..



- Real Anvaya Vyatireka different from pseudo Anvaya Vyatireka.
- Yat Satve... Tat Satyam - Yat Abavat Tat Tasya Karanam...
- Put sugar - Milk sweet
- Without sugar - Milk not sweet, Sugar cause of sweetness.
- This vegetable cause of allergy... Nimitta Neimitta - Karanatvam is original Anvaya Vyatireka.
- That Anvaya Vyatireka not in Avastha Trayam, this is called Anuvritti - Vyakritti - Anvaya Vyatireka.-

Panchadasi 1st Chapter :

- When Sthula Shariram is there, Atma is there.
- In Svapna, Sthula Shariram is absent, presence of Atma is called Anvaya / Anuvritti...
- When Atma is present, Sthula Shariram is not present... It is called Vyatireka.

Similarly in Sushupti :

Anvaya :

- In absence of Sthula Shariram, Atma is there.

Vyatireka :

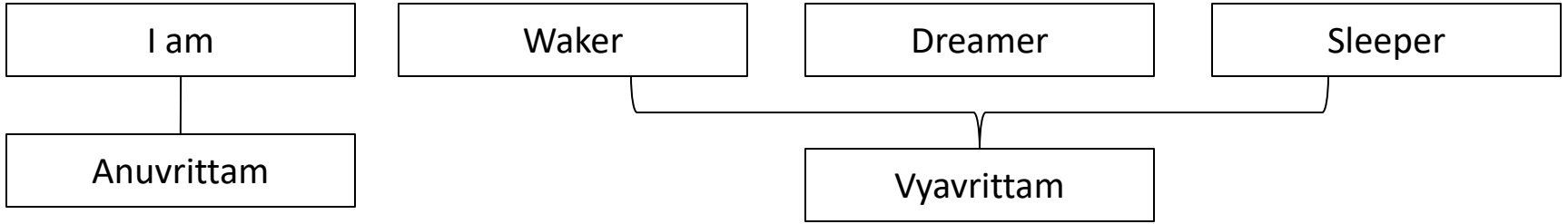
- In presence of Atma, Sukshma Shariram is not there... called Vyatireka.
- Absence = Vyatireka
- Presence = Anvaya
- Atma is present when Avasthas absent.
- Presence of Atma is called Anvaya - Anuvritti... In the absence of other Avasta.
- Absence of other Avasthas - in the presence of Atma... Absence if Vyatireka called Vyabichara Svarupam...
- This is called Vedanti Anvaya Vyatireka... we mix real Anvaya Vyatireka and unreal Anvaya Vyatireka.
 - Yat Satve... Tat Satyam
 - Yat Abave... Tat Abavaha
- Anvaya Vyatireka / Vyavritti... Viveka = Pseudo Anvaya Vyatireka.
- We come to know real nature of a thing...

What is Anusyitam... Anuvrittam... real nature?

- What comes and goes... Avastha Trayam false... Vyavrittam - unreal.
- Chaitanyam - Real nature - Anuvrittam - That is Pada Anvaya Vyatireka.

Pada Anvaya Vyatireka :

- Analyse word and find Anuvrittam and Vyavrittam.



- In absence of waker I am - I continues... I am is Padam Anuvrittam.

Vyavrittam :

- Even when I am there, dreamer / Sleeper / Waker come and go

Padam - Vyatireka

I am	Fat / Healthy in Jagrat
<ul style="list-style-type: none">- Anuvrittam- Viseshyam- Aham- Anuvrittam- Aham Jnanam Anuvrittam	<ul style="list-style-type: none">- Vyavrittam Vyabichara Viseshanam- Shabda / Sparsha- Ghat / Vriksha / Partha- Changes- Vyavrittam (Jnana Vishaya)

- Both Anvaya Vyatireka - Teaches Tvam Pada, Tat Pada has not come.... Therefore teaching incomplete.

Verse 98 :

**स्वयंज्योतिर्न हि द्रष्टुरित्येवं संविदोऽस्तिताम् ।
स्वयमेवाब्रवीच्छास्त्रं प्रत्ययावगती पृथक् ॥ ९८ ॥**

The scriptures themselves discriminate between knowledge itself on the one hand, and the knower. Knowing and the known on the other, and prove that the former is changeless and really existing, and that the latter deviate from existence as they say, 'it is self-luminous' and 'The knowledge of the knower does not (Cease to exist) [Chapter 18 - Verse 98]

w.r.t. Atma :

- All changing Atma remains Kutastham, changeless Shastram rewards this..
- Svayam Jyotihi... W.r.t Anatma...

What Shastra says :

- Pramatra / Pramata / Prameya Triputi... Anatma Lakshanaya... Is impermanent Proved by experience in sleep.
- Shantam / Shivam / Advaitam in sleep, Triputi resolves...

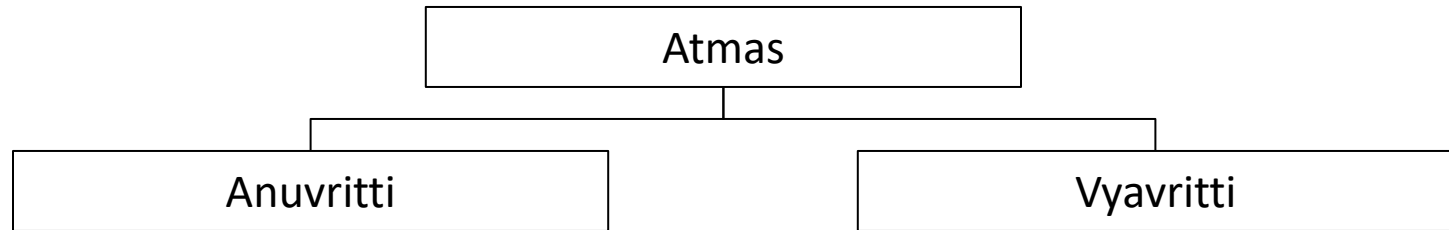
Some :

- Dream always - No sleep...

Then know through Up :

- Triputi is Anityam, Brahman Na Tu Tat Dvaitam Asti.
- No second thing other than Atma in Sushupti.

Therefore Anatma resolved at - That time :



- Proved by Anvaya Vyatireka... Yukti / Sruti / Yukti /Pramana... Atma - Anatma Binnaha.

Atma different from Anatma :

- Viseshyam different from Viseshanam.
- Ashmudartham different from Yushmudartham.
- Drk different from Drishyam
- Purusha different from Prakirti
- Pratyaya here = Anatma = Triputi
- Avagathi = Chaitanyam = Atma.

एवं विज्ञातवाक्यार्थे श्रुतिलोऽप्रसिद्धितः ।
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्तये ॥ ९९ ॥
ब्रह्मा दाशरथेर्यद्वदुक्त्यैवापानुदत्तमः ।
तस्य विष्णुत्वसंबोधे न यन्नान्तरमूचिवान् ॥ १०० ॥

Just as Brahma removed the ignorance of the son of Dasaratha by means of words only, but did not teach him any action in order to remove it so that he might know that he was Vishnu; so, the Sruti teaches one 'Thou art that' in order that one's ignorance may be removed when one has learnt the meanings of the subordinate sentence according to the Sruti and Popular grammar. [Chapter 18 - Verse 99 and 100]

- One who has done Atma - Anatma Viveka in this manner - is qualified to listen to Mahavakyam.
- Tvam Padartha Shodhana Vakyam.
= Avantara Vakhyani
- Avastha Traya Viveka }
Pancha Kosha Viveka } Vakhyani
- Anyonya Atma - Manomaya... Without Brahman = Avantara Vakhyam.
- Statement which analyse only Brahman... Without bringing in Chaitanyam..
- Jiva = Pure discusses Brahman = Avantara Vakya.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Brahman not Mahavakyam, Because you are that Brahman not said.
- Yad Adreshyam... = Brahman Svarupam = Avantara Vakhyam
- Tad Padartha Alone
Tvam Padartha Alone } = Avantara Vakyam
- Aikyam = Mahavakyam
- 1st Read Avantara Vakyam

1st Tvam / Tad Padartha Shodanam :

- Sruti Prasiddi / Loka Prasiddhi...
- Avastha Traya Prasiddhi / Svargaloka / Deva Loka / Not about ourselves...
- Manushya Gandharva Loka - Believe it Sruti alone Pramanam.
- Avastha Traya tally with Anubava, Then Tvam Pada can be owned up.

Sruti : No 2nd thing

- Look at Sushupti - Yourself - Kevala Nirvisesha Chaitanyam...
- Therefore Sruti / Yukti / Anubava... Tally, Yukti... Yad Satve... to that person - Sruti says.

In Sleep :

- He continues as Chaitanyam without 2nd thing - That Tvam, Baga Tyaga Lakshanaya Tvam Tat Asi...
- None other than Brahman - No protest - No contradiction.
- If body = Brahman, Never Anandaha, Mind - Not Ananda Svarupa.
- Manas Sakshi = Ananda Svarupa, Manasa Sakshi is Pari Poornaha.
- TAT TVAM ASI - To remove ignorance above said.

Lecture 182

- Mahavakya will work only when Tvam Pada Vichara is done properly, through Anvaya Vyatireka method or Anuvritti / Vyavritti method.
- Tad Pada Vichara equally important.

Why Tad pad more important?

- In Tad Pada - whole knowledge from Shastra... No difficulty.
- Brahman Nirgunam / Sarva Vyapi.
- Jagat Adhishtanam / Nitya Shudha / Mukta / Svabava... fresh knowledge goes like peeled banana.
- Tad Pada - Relatively easy... Tvam Pada - Jiva Svarupa...
- Greater resistance because of wrong notions, Teacher wades through these all resistances.
- I am fat / Annamaya Abhimana - Conditions me, Clear 5 Koshas and say - Brahman Putcham Pratishta...
- Like removing moss from water and see truth of your face.

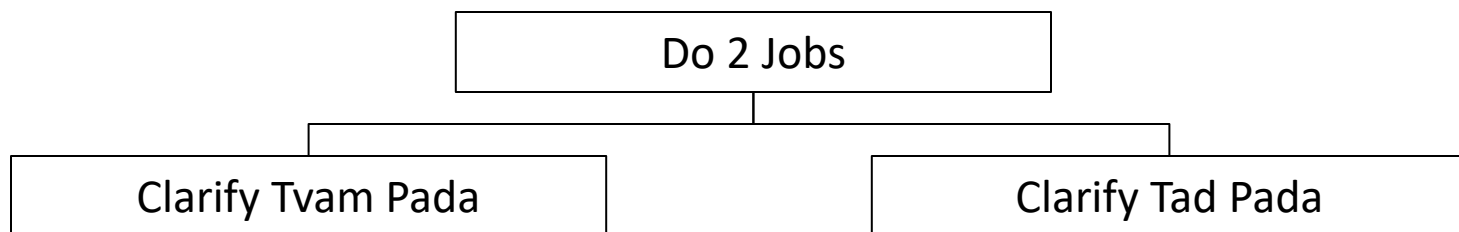
Aham Jeevasmi again :

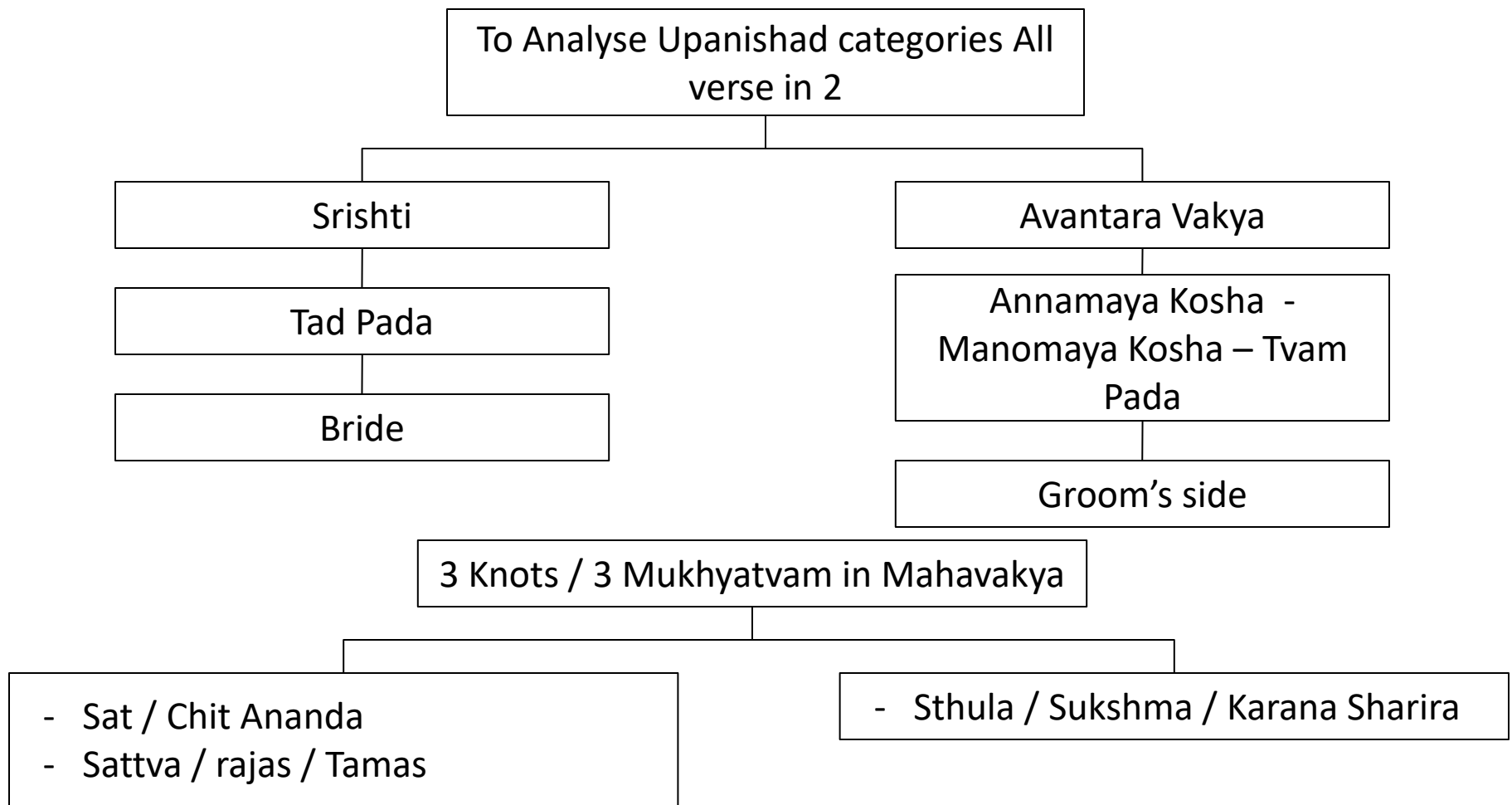
- In Tad Pada, no Viparita Bavana, fresh state...
- In Tvam Pada, State not fresh, Chalk piece dipped in water and written on.
- Black slate... Emotionally tough because of Abhimana.
- If Sanyasi prescribed, it helps in Tvam Pada Vichara... Not Tad Pada Vichara.

- In Grahasta false Abhimana is present.
- I am father / Brother / Son in law / Employer / Employee... wrong I - More prevalent, Keep at bay - Multitudes of wrong I.
- Samsari I - I am Sishya / Bakta / Vidyarthi / Mumukshu - Limited - False I 's are there.
- Therefore Tvam Pada Vichara is difficult.
- Tad Pada... Grahasta / Sanyasi - Same footing.
- After Putting Chappal, have problem... Tvam Pada, Problem in Tvam Pada...
- Tad Pada not discussed here.
- Through Aavantra Vakhyam alone, Tvam Pada done and to him Sruti says 'TAT TAM ASI'
- Avantara Vakyas to remove Shrotu's Moha.

Verse 100 :

- Vakya Sravanam alone can give Jnanam. No meditation for Jnanam.
- Meditation - Can't give Jnanam
- Meditation - Not for new experience / improvement... etc.
- Meditation - To drop habitual expectation of Moksha.
- Avantara Vakya Vicharanam... one of qualifications...





- Therefore say Talam - 3 times - wedding over.

Example :

- Dashama Drishtanta - Nashtaha... one thinks lost.
- Tat Tvam Dashama Asi.
- After hearing what should he do to become Dashama... know through Vakyam.

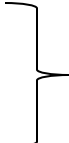
Naishkarmya Siddhi :

- Analyse this... based on Tat Tvam Asi... Pramana, Sravanath Jnanam.

Mind / Nididhyasanam :

- For Pratibanda Nivirtyartham.

2nd Example : Chandogyo Upanishad : Karma's example :

- Mistook Radheya - Kunti guru : you are Kaunteya.
 - Jivatva Nirasena Brahmatvam Bodhanam Guna Karoti, Similarly Radheyasya...
 - Radheyastham is Adhyastham
 - Kautesya is Svaroopam
- 

Here Ramayana :

- Rama kills Ravana and Ruling country, Uttara Khanda of Valmiki... Ramayana...

Rishi :

- Top secret...
- I am Kala Devata.. Sent by Brahma
- You are not Mr. Rama... Kaushalya Putra Come here to do a job only.
- You are not Rama but Narayana Avatara... Rama Remembers Vaishnava Svarupa.
- Ramatva Nishedaha, Brahma Prapti... Through - Vishnutva Bodhanam.
- Born on Navami day - went to Svarga.
- By mere Sravanam - Rama owned up his Vishnu Svarupam.

Question : Does Rama also had self ignorance?

- I thought I was only one Asadu, Avataram don't have ignorance.
- Before Avataram - Take Avatara Sankalpa.
- Brahman Sankalpa... Shakti.. induce forgetfulness... forget own nature, until Avatara Karyam is over.
- Job of Mahavakyam to remove Aavaranam.
- Whether Aavarna is due to Agyanam or Sankalpa Shakti.
- Manushya have Agyana Kruta Agyanam.

Example :

- Dashama / Karna / Rama for Sravanam Matrena Jnanam.
- Brahmaji is Kala Rupa...
- No 'Mind'... No Sadhanam except light for darkness to disappear.

Verse 100 :

- When Mahavakyam uttered, what should happen in mind.
- Brahman Tat Pada Vichara, Nityam / Muktam / Shudha / Adhishtanam
- Brahman should travel because Tat Tvam Asi.
- Brahman Should become closer to you.

1st :

- Go to Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... Aikyam Na Sambavati.

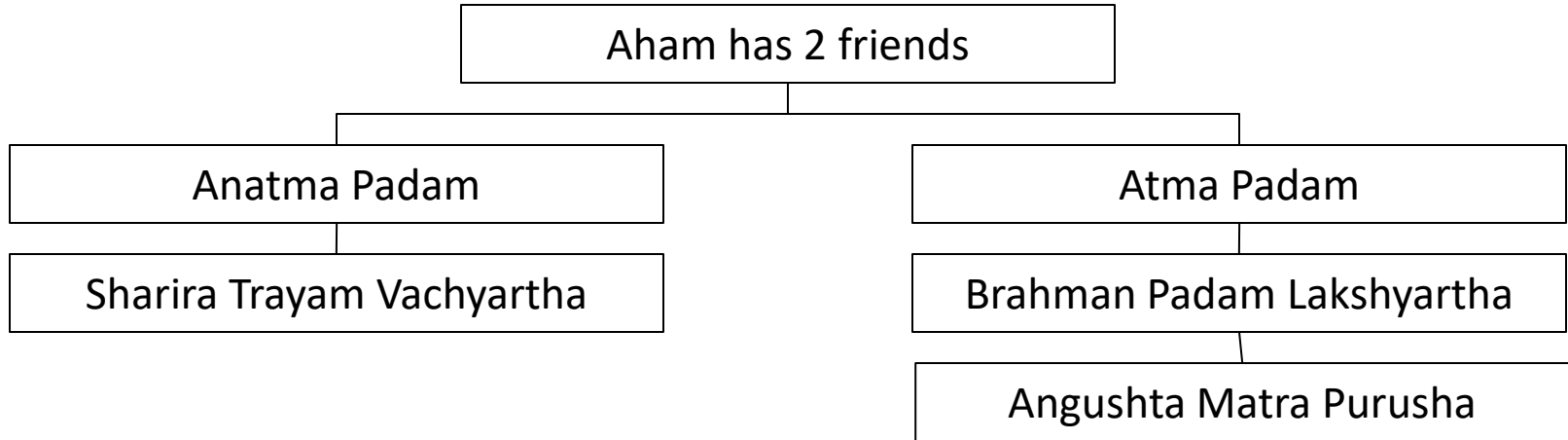
- All Vikari /Aparichinna / Anityam / Vs / Nirvikara / Aparichinna / Nityam.

Brahman :

- Pancha Kosha Vyatirikta Chaitanyam
- Lakshyartham not Vachyartham.
- Deha Vyatirikta Aham - Eva Brahma.

Naishkarmya Siddhi :

- As Aham Padartha gets farther away, from Pancha Kosha then it becomes closer to Brahman.
- If I am closer to USA... one friend... other friend in Russia jealous.



- Final Meaning - Culmination of Aham... Gita :

तस्मादस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६८ ॥

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

- Aham must make internal travel from Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha... culminate in Shudha, Chaitanyam / Pratyagatma... which is different from Pancha Kosha...

Katho Upanishad : Self Effulgent

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Svata Siddha... Svayam Prakasha.
- Travelling from 5 Koshas and resting in Pratyagatma is purpose of Mahavakya Upadesam. Sa Eva Yukta...
- Sad Asi = Tat Tvam Asi...

↑

Pronoun.. That you are

Not Donkey!

- It has contextual meaning - Sat = Name of Brahman.

Verse 89 ½ - 101 :

**अहंशब्दस्य निष्ठा या ज्योतिषि प्रत्यगात्मनि ।
सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता ॥ १०१ ॥**

It is the indirectly expressed meaning of the word 'I' viz., the innermost and self-luminous self which is expressed in the teaching, 'Thou art That' and the result is liberation. [Chapter 18 - Verse 101]

- Tat Tvam Asi - Pramanam for me who has done Atma Anatma Viveka.

Verse 102 - 109 :

- Mahavakya Pramanya Vichara.. Refutes Purva Mimamsa...

Pravirthi	Nivirthi Bodhaka Vakyam
<ul style="list-style-type: none"> - Vidhi - Attain Punyam - Sukham Prapti - Dukha Nivirthi 	<ul style="list-style-type: none"> - Nisheda - Through - Hanam - Drops Papam - Purushartha Siddhanti

- Siddha Bodhaka Vakyam - Svargam Sukhe Asti...
- Narake Dukham Asti - Do not have
- Pramanyam directly - No direct benefit to me.
- Svarga Mahima - Siddha Bodhaka Vakyam Have to be connected to Vidhi Vakyam.

- Amnasya... Mimamsa Sutram... Unless you do karma - No benefit of knowledge.
- Therefore heard class... What should be daily routine... Most of us are Mimamsaka thinkers.
- Class is Siddha Bodhaka Vakyam, Svarupa of Brahman / Moksha understood.
- Now I know what is Brahman / Moksha.

What should I do now? Vidhi / Nisheda what?

- Everyone has Purva Mimamsa thinking and come to Uttara Mimamsa...
- Similarly Upanishad Talks of Siddam Brahman.
- Satyam Anantham Brahman - Talks about what exists.
- Nothing asked me to do - Or avoid... Nisheda or Vidhi...
- Pragyanam Brahman / Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and Attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,

adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram

prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- All Siddha Bodhaka Vakyam.. not to do / Avoid... Get / Remove something – No.
- Upadana Rupa Purushartha... Therefore Vedanta should be connected to karma “Samanvaya Adhyaya “

Shankara :

- Your logic cannot be accepted - Siddha Bodhaka Vakyam should be connected to Karya Bodhana Vakyam.
- Statement of proposition should be connected to Statement of action.

Similarly Tat Tvam Asi and Mind :

- Can be connected to Siddha Bodhaka Vakhyam if, no Prayojanam by itself.
- Knowing Svarga / Devata - Great = Birla rich - No Prayojanam...

Action :

- Do Devata Upasana...
- Certain Cases - Knowledge Matrena “Sidda”
- Vastu Matrena - Bodhakam Sambavati.
- Understanding enough, Jnanameva Purushartha Bavati.

- Knowing rope as rope... Person sees snake / Frightened... Bayam Vartate, Someone points out it is a rope...
- Snake dismissed... Sarpa Janya Baya Nivritti... Purushartha - Didn't do anything...
- Kevala Jnana Matrena Purushartha Bavati.

Know there is rope :

- Don't convert snake into rope gradually... Similarly I - Atma.
- All the time am Brahman... Abrahma Vartate, Brahma Bodhanena Abrahma Nivritti Kriyate...
- Jnana Matrena Brahmatva Prapti... Nothing to do for Upadanam and Hanam.

5 Conditions of Pramanam

(1)

Pramana Jankatvam

- Should Produce Knowledge

(2)

Anadigatatvam

- Objects should not be revealed by other Pramanam
- Fire is hot not a Pramanam - Know through Sparsha
- Therefore it is Anuvadakam, known already
- Should give new knowledge

(3)

Abaditam Vishaya

- Should not be contradicted by other Pramanam, fire is cold
- Contradicted by Pratyaksha
- Produce unconditional knowledge

(4)

Badita Vishaya

- Experience can't Prove / Disprove Vedanta
- Produce doubtless knowledge

(5)

Prayojanam

- If experience proves then Vedanta is Apramanam, Anuvadakam.
- If experience contradicts it is Baditam.
- Therefore never try to validate Vedanta through experience.

Definition of Pramana :

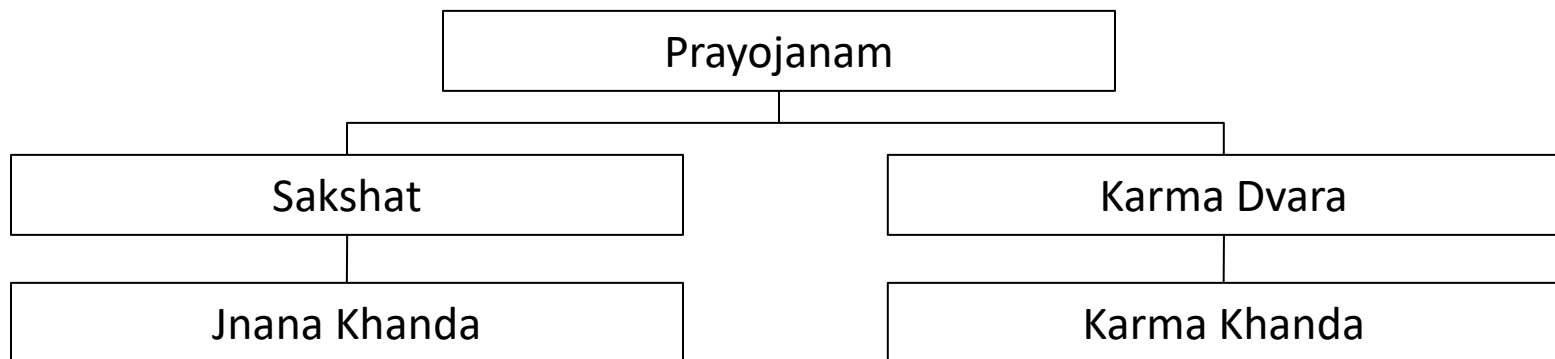
- No other means can prove it or disprove it including experience.

4) Produce doubtless knowledge :

- Not say perhaps there is fire in the room, Perhaps you are Brahman.
- Samshaya Jnanam = Agyanam must be “Asandigdham”

5) Must be Arthavatu / Prayojanavatu - useful.

- 5 billion light years away there is a star - No Purushartha.



- If no Prayojanam - Vedanta is Apramanam Pratyaksha / Anumanam.

Eye :

- Produces knowledge
- Not produced by ears
- Reveals, not contradicted by ears
- Reveal doubtless knowledge.

Shankara :

- In what way Vedanta not Pramanam.
- Not belief - (As said by rational degree)

Purva Pakshi :

- Vedanta Janya Jnanam is Baditam, contradicted by another Pramanam.

Pratyaksha - Anubava Pramana :

- Prabavai - Samanvaya sutra... Aham Poornaha / Aparichinnaha.
- I am in hall - Not all pervading
- Aham Savikara - Growing old - Hair grey - Anitya... Janma Marana Sahitaha...

Shankara :

- Pratyaksha - Anubava - Refers to Ahamkara... Shastra talks about Sakshi as Nirvikara.

Advaita Makaranta :

- Aham Sakshi Sarvam... Preyam Bavami Paplutaha.
- Ahamkara available in Jagrat and Svapna alone which is Parichinna.
- Sruti talks about Sakshi - which is Sakshi of Ahamkara's birth and resolution - Supton... Supta...

Sruti Talking About	Purva Pakshi
<ul style="list-style-type: none"> - Ahamkara Sakshi - Brahmatvam Available All the time 	<ul style="list-style-type: none"> - Ahamkara Anubava

- Vishaya Bheda - No contradiction
 - V. Ramachandra
 - C. Ramachandra
- } Short / Tall
- Brahma Bava... That I am Brahman doesn't come after Sravanam - Before and After Sravanam... not idea contradicted by past experience...

Baditam - Temporarily available :

- Sarpa not there before
- Sarpa not there after - Therefore Sarpa = Baditaha...
- Baditam - Temporary - It was not there and not in future.
- But Brahmatvam available in Past / Present / Future.
- Jnana Kale Api... Sat Bavaha
- Ajnana Kale Api... Sat Bavaha

Sada Bavat :

- Atmanaha Svayam Bavaha... Atma need not become Brahman... By Nature it is Brahman not by Sadhana, waking it is Brahman.

Sadhana Chatushtaya Sampatti weak - Therefore weak Brahman :

- Weaker mind... Doesn't understand
- Stronger mind... Understands Brahman, You are free even now.
- Atmana Sat Bavaha - Abadita Vishayaha...

Verse 103 - 1st line :

- 5th Condition established, Prayojanavatri

Problem :

- Pranamaya Kosha - Free from hunger - Thirst... Represents Samsara.
- Annamaya Kosha - Jara Marana
- Manomaya Kosha - Raga Dvesha
- Vijnanamaya Kosha - ignorance
- Ananda Maya Kosha - All Samsara in potential form.
- All Samsara goes away in wake of knowledge, Therefore Purushartha.

Why after Jnanam - No hunger / Thirst?

Lecture 184

Verse 102 :

श्रुतमात्रेण चेन्न स्यात्कार्यं तत्र भवेद्ध्रुवम्
व्यवहारात्पुरापीष्टः सद्भावः स्वयमात्मनः ॥ १०२ ॥

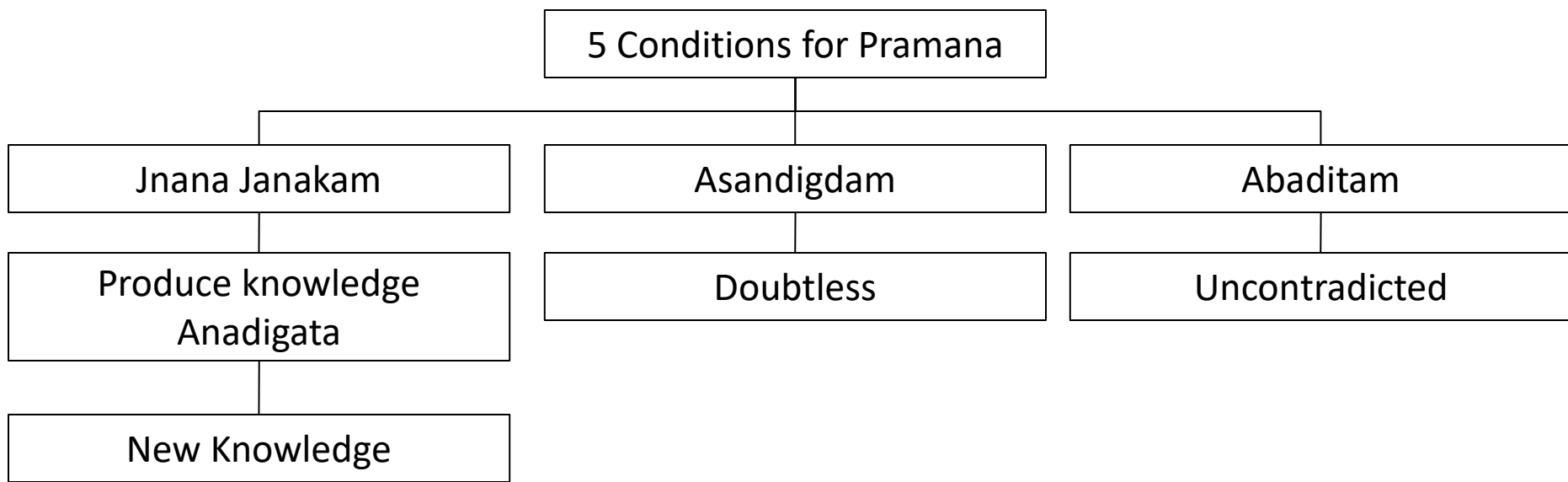
It would surely be necessary to admit an injunction if right knowledge were not produced immediately when one was taught (That one was Brahman). The self exists in its own nature even before one is taught (The meaning of the sentence, "Thou art That). [Chapter 18 - Verse 102]

Most important - To prove - Veda as Pramanam :-

- Don't prove Veda through Pratyaksha or Anumana.
- Don't look for experience.
- To confirm teaching - Expect experience because teaching not accepted as valid.

Greatest relief :

- Stop looking for experience..



- I don't feel I am Brahman - No need to go by feelings as they are not Pramanam - Therefore not Mithya Jnanam.

Verse 103 : 4th Condition...

अशनायादिनिर्मुक्त्यै तत्काला जायते प्रमा ।
तत्त्वमस्यादिवाक्यार्थे त्रिषु कालेऽप्यसंशयः ॥ १०३ ॥

The listening to the teaching and the production of right knowledge are simultaneous, and the result is the cessation of (The Transmigratory existence consisting of) hunger etc. There can be no doubt about the meaning of the sentences like 'Thou art That' in the past, present or future. [Chapter 18 - Verse 103]

- Phalavat Jnana Jnanakam Prayojanam... Arthavat / Phalavat / Prayojanam / Moksha – All one.

One is free from 6 Oormis as in Vivekachoodamani :

- Ashanaya Pipasa - Hunger - Thirst
Jara - Mrityu - Old Age / Death
Shoka - Moha - Sorrow / conflict
- Tat Kala = Sravana Kala Eva Jnanam Jayate not from 'Mind'
- Tamil Tatkalam = Temporary
- 6 Oormis belong to Anatma and will be there.

After Sravanam :

- Know that they belong to Anatma.
- I am Sakshi different from attributes of Anatma, Nitya Aham Asmi.

Verse 103 - 2nd line :

3rd Condition :

- Asandiga Jnana Janana - Ayatma Brahman Sayascha Purushartha...
- There cannot be any doubt in past / Present / Future.

Naishkamyia Siddhi :

- Discussed in detail

Definition of Samshaya :

- Ekasmin Vishaya - Dvi - Koti - Vikalpa - Opinion...
- If more than one opinion w.r.t. to a thing = Samshaya.

Example : Who is Rama?

- One opinion wrong = Viparyaya
 - One right Opinion = Jnanam
 - More than one opinion = Samshaya
- } Good

Sruti	Samshayam
Aham Brahma Asmi	Only if 2 nd opinion exists about Atma

- Opinions should be created by Pancha Pramanam.
- Science Pratyaksham / Upamana / Arthapathi / Anupalabdhi / Tarqa / Mimamsa...
- No other Pramana / Shastram can give 2nd opinion about Atma, because they don't have access to Atma - Therefore no Samshaya.
- Tarqa based on Pratyaksha / Anumanam
- Param Anu... Etc, Sanreya - Gunas

Don't doubt feeling :

- Our experience has no access to nature of Atma.
- My experience can talk of I am of nature of mind - Anatma / Prana / Shariram, not nature of Atma.
- Experience shows i am not what i am, can't contradict because of no Access.
- Can't doubt because only one opinion - Therefore Anadigata.
- Unnegated - Not Mithya Jnanam - Asandigda - Doubtless - Phalavat.

5th Condition :

Verse 104 :

**प्रतिबन्धविहीनत्वात्स्वयं चानुभवात्मनः ।
जायेतैव प्रमा तत्र स्वात्मन्येव न संशयः ॥ १०४ ॥**

The right knowledge of the self which is of the nature of pure consciousness is, no doubt, produced in one at the time of listening to the teaching as all obstacles are removed (Beforehand). [Chapter 18 - Verse 104]

- Shastra does produce knowledge, Talks about me / In language I know / Someone who is evident.
- I am there / Evidently there and Shastram talking about me.
- Nitya Upalabdha Svarupa..
- Ever evident I... Anubava Atma which doesn't require Avastha.
- Sthula Vastu - Seen only in Jagrat Avastha
- Sukshma Vastu seen only in Swapna Avastha
- Karana Vastu (Ajnanam) seen only in Sushupti Avastha.
- Every object requires particular state for experiencing that Pramanam.
 - Shabda Requires ear
 - Sparsha requires Skin
- Without using any Pramana and State..

What is ever Available?

- Before using Eyes / Ears I am, evidently present.
- My evidence not Pramana Anantaram Bavati... Even before Pramana Vyapara... Therefore Nitya Upalabda Svarupa.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Atma doesn't require specific experience to be evident / it is evident in and through all specific experiences - As I am.
- I See / Hear / Angry... 'I am' evident.
- Anubava Atma / Svaprakasha Atma - 2 New names of Atma.
- Nobody can cover ever evident Atma, Nothing to cover Atma
- Agyanam cover known because of Atma.
- Aham Agyanaha... Sakshina Prakashayati, Knowledge will take place - No doubt.
- Don't quote self as example.

Condition :

- Pratibanda Vihitatvat.
- There should be no obstacle for functioning of Sruti Pramanam.

Obstacle : Sadhana Chatushtaya Sampatti :

- No Atma - Anatma Viveka, leaning on Mahavakya is obstacle.

Sruti :

- You Are Brahman (Drop Annamaya Kosha / Manomaya Kosha / Pranamaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha.

Purva Pakshi :

- Standing at Annamaya Kosha / Manomaya Kosha... Level.
- Sruti I = Panchakosha Vilakshana, Discordance between 2 I's – Tvam Padartha is Pratibanda, Therefore don't own up.
- I = Sakshi Chaitanyam - Brahman.
- Worry in mind, Hunger - Pranamaya Kosha
- Brahman not free from obstacles in form of Atma - Anatma Aviveka.
- There is struggle - Not to understand
- If radio news aloud and I am reading.
- Pramanam's job to produce knowledge in mind, even if we don't want.
- Shabda will produce knowledge.
- 'You' are Brahman



Self evident - Nothing else is self evident

- Jnapakam - Prama Janakam = will produce knowledge.
- Acharya - Purusha has no Samshaya

Verse 105, 106 :

किं सदेवाहमस्मीति किंवान्यत्प्रतिपद्यते ।
सदेव चेदहंशब्दः सता मुख्यार्थ इष्यताम् ॥ १०५ ॥
अन्यच्चैत्सदहंप्राह्प्रतिपत्तिर्मृषैव सा ।
तस्मान्मुख्यग्रहे नास्ति वारणावगतेरिह ॥ १०६ ॥

Is the knowledge, 'I am Brahman itself or 'i am something other than it,' is produced (when one is taught 'Thou art That?') if the meaning implied by the word 'i' is something which is Brahma itself, you must accept the absolute identity of the innermost self and Brahman. But if the word 'I' imply something other than Brahman the knowledge, 'i am Brahman' certainly becomes false. The knowledge of their absolute identity cannot, therefore, be forbidden. [Chapter 18 - Verse 105, 106]

- Tatu = Sat – in Beginning of Chapter 6

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

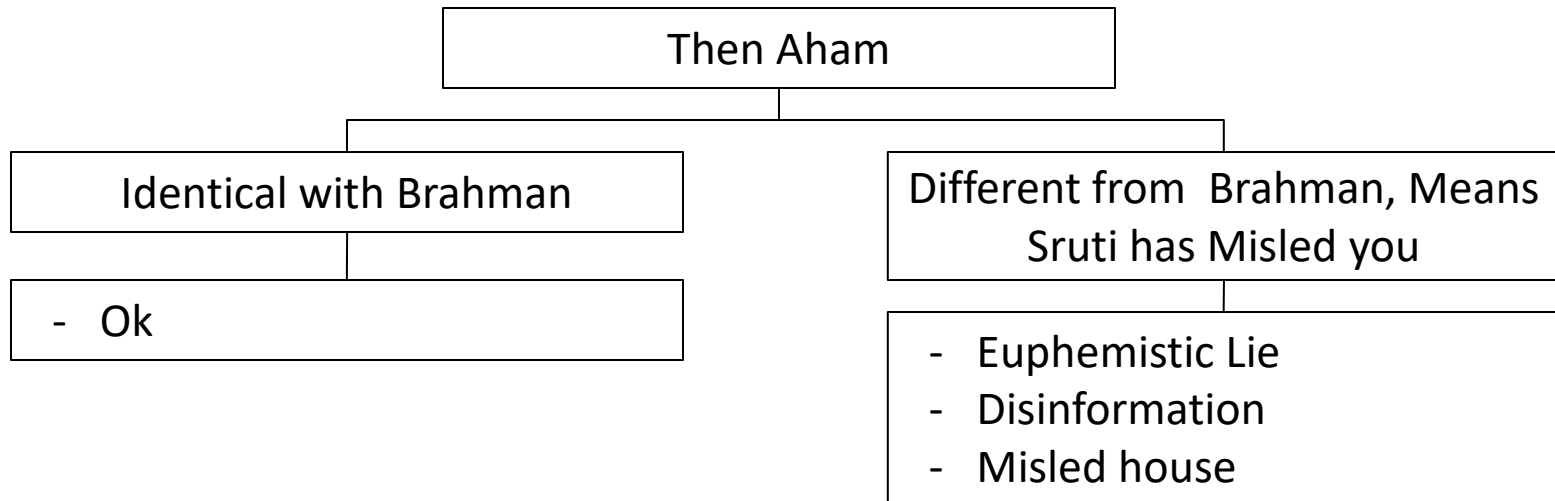
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sad Brahman = Vishaya - Pronoun for Sad Brahman = Tat
- I Start with PM... Then He (Pronoun)...
- You are Sat... I am Existence and not existent.

Existence	Not Existent
Not Nama Rupa	Then Existence is Adjective and I will become Nama Rupa

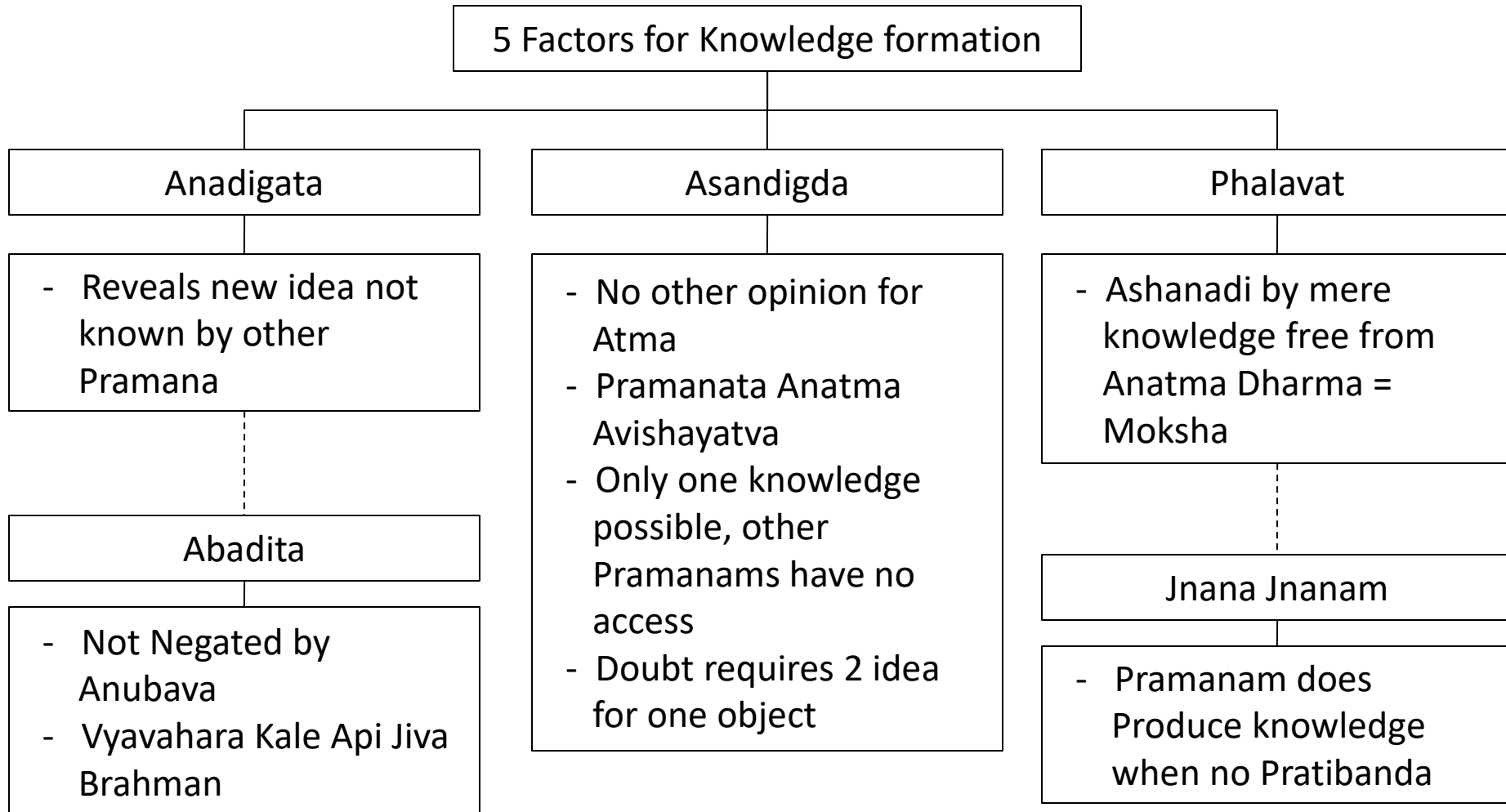
Student should Say :

- Aham Brahma Asmi while understanding.

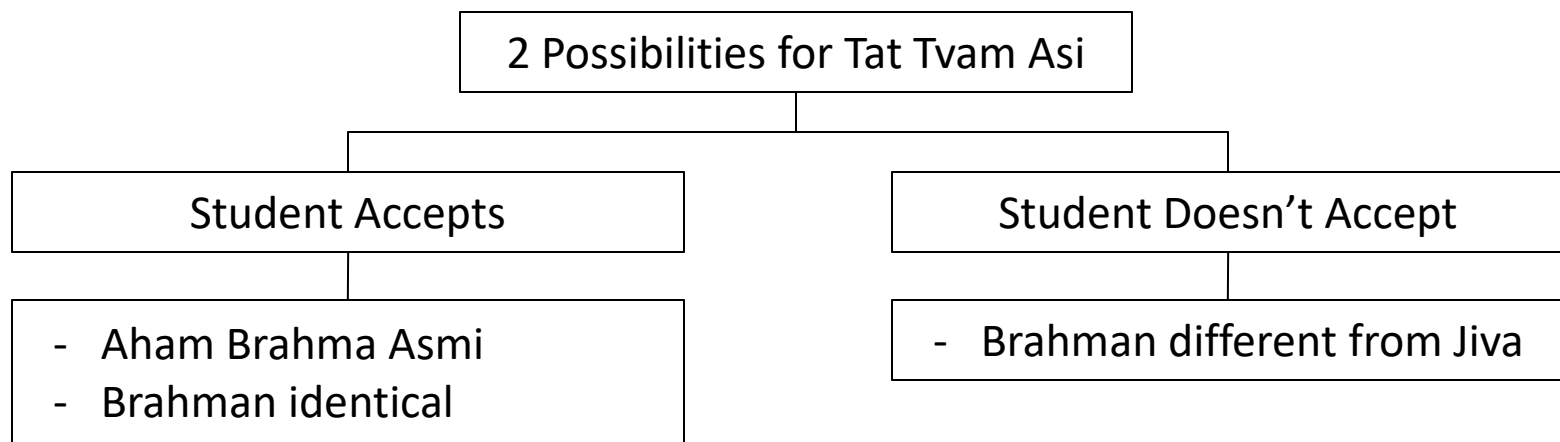


Lecture 185 (Very Good)

- Tat Tvam Asi Capable of Producing knowledge.



- Aviveka = Tvam Padartha - Ashodana = Pratibanda



Different :

- Aham Brahma Asmi falsified
- Sruti lying - Apramana Vakya

In order to validate Sruti :

- Accept Aham Brahma Asmi
- If I = Sat Brahman = Right knowledge = Sruti Pramanam.

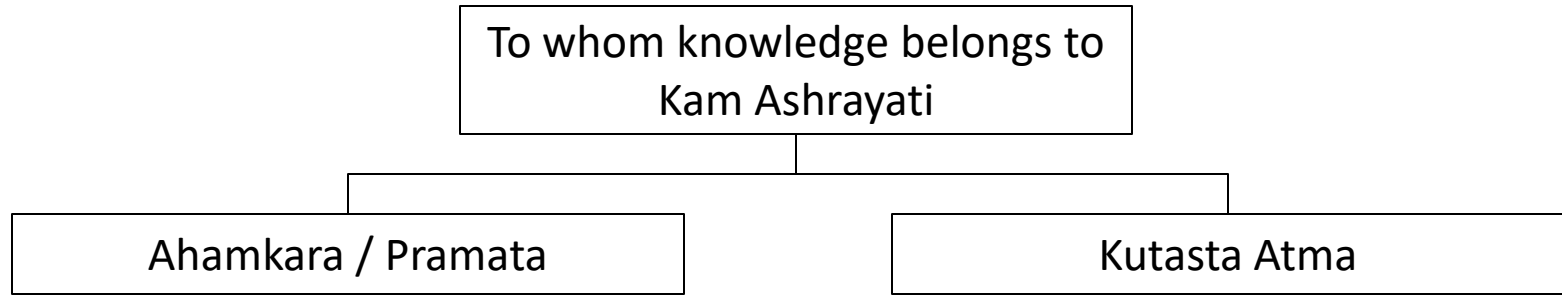
Verse 106 :

- If sat / Aham not identical, then students grasp proved wrong.
- Aham / Brahman different - Sruti will give wrong information Misleading - Aprameya not Valid.

Verse 107 :

**प्रत्ययी प्रत्ययश्चैव यदाभासौ तदर्थता ।
तयोरचित्तिमत्त्वाच्च चैतन्ये कल्प्यते फलम् ॥ १०७ ॥**

The intellect and its modifications having the reflection of the self in them exist for it and are non-conscious. Liberation, the result, is therefore, supposed to be in the conscious self.
[Chapter 18 - Verse 107]



- Prama = Knowledge = Phalam.
- Either way in trouble... Prama operated by Pramata...

Pramata :

- Karta... Uses Karanam, works on Prameyam and Vyapara Kriya... Process Phalam belongs to karta.
- Jnanam related to Ahamkara
- Jnana Phalam = Moksha
- Pramana Phalam = Jnanam
- Pramana Vyavahara and Phalam and Moksha Phalam.
- Goes to Pramata, Ashraya for all this is Pramata.

Moksha kale Pramata Asti or Nava?

- Moksha belongs to Pramata - Pramata will be there...
- If Ahamkara is there, 2 will be there - Problem for Advaitin - Jnana Phalam belongs to Ahamkara, to avoid this, if benefit goes to Kutasta, Kutasta is Jnani / Mukta.
- Therefore Moksha kale - Kutasta Asti.
- Pramata = Ahamkara... Therefore does Vyapara, Phalam can't go to Apramata Kutasta.
- I Eat - Your hunger quenched
- I do Puja - Benefit neighbour?
- Samshaya Jnanam / Jnana Phalam Mukti belongs to Kutasta only.

Sara :

- Kutasta Svayam Jnani / Mukta / Baddaha Na Bavati... But Adhyastha Dvara..

Example :

- Raja - Soldiers
- In Atma Adhishtana Jada Antahkarana, does everything.
- Therefore Phalam goes to Atma only that being final Adhishtanam.
- Victory / Over lordship / Land / Ruling / Fame / Money - Goes to Ashoka / Akbar.

How Atma is Asanga :

- Paramartika - Unreal - Adhyastha Sambandha.
- From Reality Angle - Paramartika
- From Vyavahara Angle - False Sangha Kavyitha மாதிரி
- Raja - Patronesses / Pas Salary

Here :How Kutasta - Claims?

Example :

- Dream - All Vyavahara - 3 stairs etc, Adhishtanam - waking mind.
- Waker is Ashraya... Therefore rests there

Taittiriya Upanishad : Everything merger to Kutastam.

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that sleekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- For all Vritti Jnanam, content is Kutasta, Pratyaya Atma – Kriyaya Antaha.
- Therefore Kutasta – final resting place.
- Laya and Sthiti – Karana.
- Adhyastha Kutasta / Sophadhika Upadhi Dvara... Samsari Bavati Jnani Mukti.

Nirvana Shatakam :

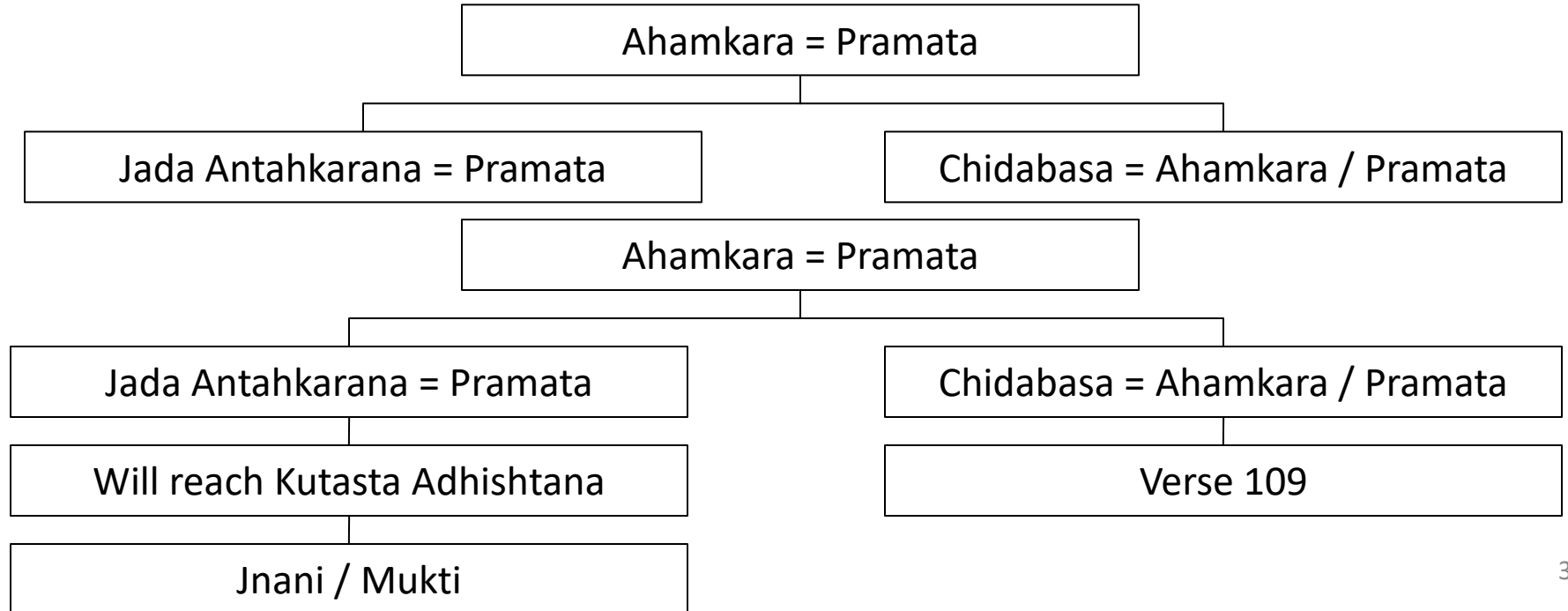
न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

- What is the Upadhi through which Kutasta goes through all conditions.
- Upadhi = Ahamkara / Pramata through which Kutasta becomes Jnani / Samsari / Baddah.

Who brings Avastha - Kutasta Ahamkara Upadhi?



Verse 107 and 108 :

Normally :

- Chidabasa and Antahkarana = Pramata.
- Sabasa Antahkarana / Sabasa Sahita - Chidabasa = Pramata.
- Chidabashasya - Angikara Sreya

Chidabasa :

- Gains knowledge, Ultimately means chit alone in form of Chidabasa - Becomes Pramata / Baddaha.

Verse 107 :

**प्रत्ययी प्रत्ययश्चैव यदाभासौ तदर्थता ।
तयोरचितिमत्त्वाच्च चैतन्ये कल्प्यते फलम् ॥ १०७ ॥**

The intellect and its modifications having the reflection of the self in them exist for it and are non-conscious. Liberation, the result, is therefore, supposed to be in the conscious self. [Chapter 18 - Verse 107]

Pratyayi :

- One Antahkaranam Vritti Jnanam(Thoughts)
- Due to Kutasta alone, Antahkarana has Chidabasa, Antahkarana gains the knowledge.

Share - Profit(Very Good) :

- Kutasta invests in Antahkarana - Abhasa.
- Whatever happens in Abhasa, Kutasta has share.
- All happening for Kutasta - why Jnana Phalam / Mukti goes to Kutasta.

Why Antahkaranam can't keep it?

- Antahkarana is Jadam - Achitnatu without Chaitanya.
- Both Ahamkara and Vrittis are Jadam by themselves.

Abhasa = Prakhyata :

- Here Antahkarana only taken... Can't be Ashraya for Jnanam.
- Table has no knowledge / Achit No Jnana Ashraya.
- Jnana Phalam goes to Chaitanya.
- ISD - Teller - Money goes to Achintayam.
- Similarly Antahkarana works Sannidhi Matrena and Earns knowledge - Kutastam takes it.
- Kalpayate - Adhyasa Sambandha... Kutasta doesn't get related to Phala.
- Samsara / Jnanam / Jnana - Janya Moksha - Kutaste Adhyastham - Therefore Kalpayate.

Verse 108 :

**कूटस्थेऽपि फलं योग्यं राजनीव जयादिकम् ।
तदनात्मत्वहेतुभ्यां क्रियायाः प्रत्ययस्य च ॥ १०८ ॥**

As neither the intellect (with the reflection of the Self) nor is modification in the form of the ego is of the nature of the result or its (Material) cause, the result is capable of being attributed to the self, though immutable, like victory to a king.[Chapter 18 - Verse 108]

2 Commentaries on Upadesha Sahishri :

- Anandagiri - 1 ½ Lines per verse
- Rama Tirthi - 5 Pages per verse - Elaborate

Question :

- Isn't it Antahkarana which does Vyapara and gets knowledge and Kutasta Phalam Anubavati?
- Husband - Eats - Wife cooks
- Kutasta - Eats - Antahkarana cooks

Solders Fight :

- Raja has hand / Pay glory / Patronises / Encourages soldiers / Gives money / Food.
- Backed by Raja... Soldiers fight and win
- Backed by lady... Man fights and win

- Atma = Asanga = Kutastha - Raja - Has Sambandha - Mithya
- Kutasta alone Supports Ahamkara.
- Satta - Sphuriti Pradhanena blesses

With Example :

- Chaitanya Abhasa and Ashrayam - There is a Sambandha.
- Adhyasa - Adhishtana Sambandha is there.

What happens to pot... Happens to clay :

- 1) Jadam Antahkarana... Pramata / Jnanasya Phalam, Kutastaha Apramata.
 - Kalpitam on Kutastam, Kutastaha Antahkarana Dvara... Ajnani / Jnani / Mukta.
 - Kutasta Svayam - Ajnani / Not available
 - Kutasta Svayam - Mukti / Not available
 - Status is not there but Adhyastham...

2) Chidabasa :

- Alone is Pramata - Gets knowledge through Antahkarana and I Chidabasa become Pramata.

2nd Step :

- Chidabasa and chit practically same, Chit alone appears as Chidabasa.
- Chit - Kutasta - Pramata when it is in form of Chidabasa.
- Kutasta alone functions in Antahkarana mirror as Chidabasa.

Verse 108 :

**कूटस्थेऽपि फलं योग्यं राजनीव जयादिकम् ।
तदनात्मत्वहेतुभ्यां क्रियायाः प्रत्ययस्य च ॥ १०८ ॥**

As neither the intellect (with the reflection of the Self) nor is modification in the form of the ego is of the nature of the result or its (Material) cause, the result is capable of being attributed to the self, though immutable, like victory to a king.[Chapter 18 - Verse 108]

1) Vedanta is Pramanam because it fulfills Anadigatha, Abadita, Asandigda, Phalavat Jnana Janakam...

2) Purva Pakshi :

Who gets this knowledge?

Pramata Ahamkara

- Ahamkara must continue as Jnani becomes Mukta
- During Mukti also Ahamkara must continue... Dvaitam 2 entities...
- Kutasta and Ahamkara but Mukti requires Ahamkara Nashaha

Apramata Kutastaha

- To Avoid Dvaitam, Sakshi Kutasta becomes Jnani
- Kutasta becomes Ashraya
Kutastha can't become Jnani.
- Because Kutastha not Pramata
- Kutasta is Advaitam

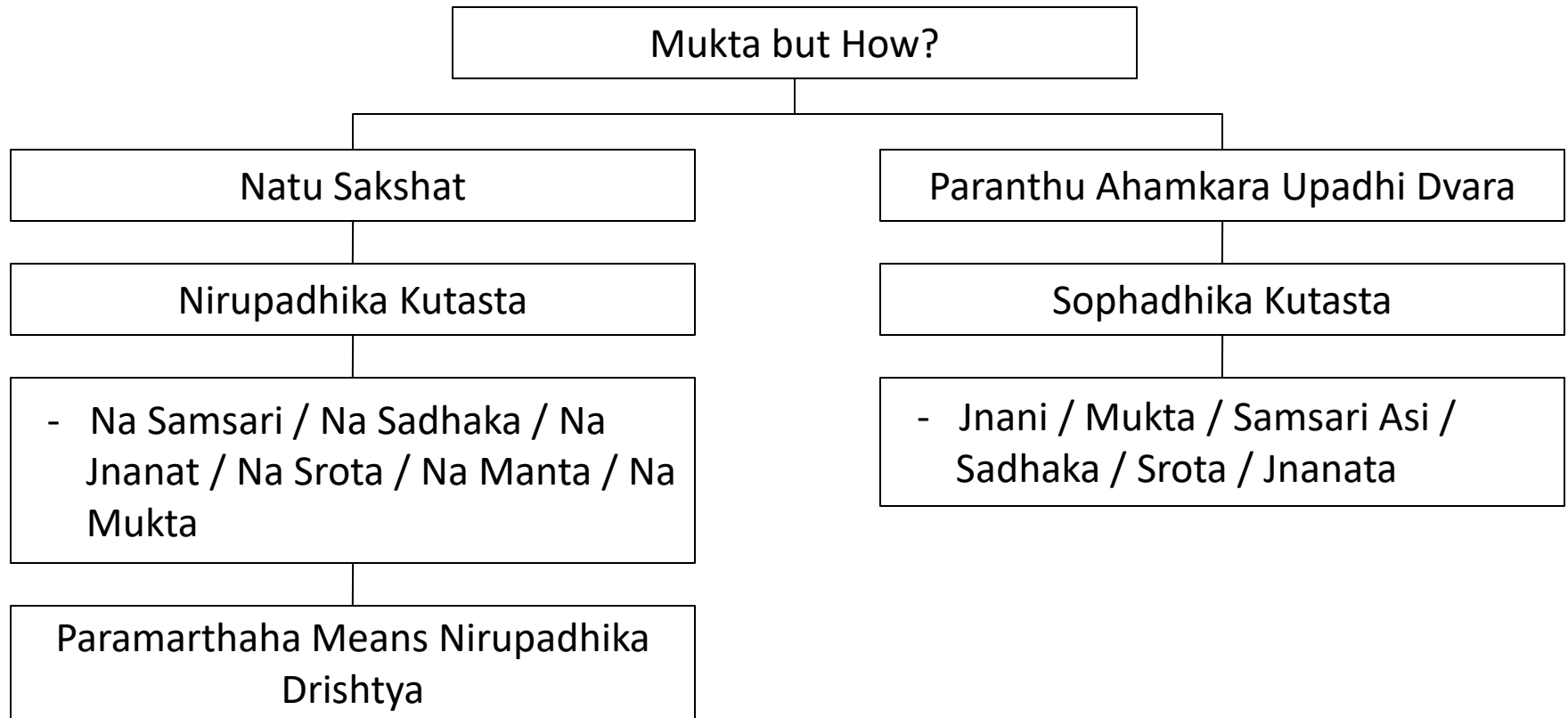
Who is Ashraya for Jnani / Mukti?

Shankara :

- 2 ways to answer

Final :

- Kutasta alone becomes Jnani and Mukta but how?



This is Presented in 2 ways :

- By Defining Ahamkara in 2 ways.

1) Jada Antahkaranam as Pramata :

- In presence of Kutasta, Sakshi / Adhishtana Chaitanyam... Antahkaranam becomes Pramata Jnani...
- Antahkaranam is Adhyastham and Jadam.
- Whatever happens to Antahkarana - Goes to Adhishtanam Kutasta Sakshi.
- Adhishtana - Ashraya for Antahkarana and its Dharmas.
- Dharmi and Dharma Ashraya.
- Raja sends army - what belongs to army, belongs to Raja... Kena Samane...

Idiom :

- Yoga Kshena Rajaya Samana.

Purva Pakshi :

Question :

- King and Army have relationship - Swami / Dasa...

What is relationship between Kutasta and Ahamkara as Atma is Asanga?

- Adhyasa Adhishtana Sambandha - Kutasta Blesses Ahamkara, with Satta... And blesses Sphurti.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

Verse 107 and 108 :

1st Answer :

- Antahkarana is Pramata.
- Becomes Jnanata and Mukta and that goes to Kutastha.

Verse 109 :

आदर्शस्तु यदाभासो मुखाकारः स एव सः ।
यथैवं प्रत्ययादर्शो यदाभासस्तदा ह्यहम् ॥ १०९ ॥

Just as the reflection of a face which makes a mirror appear like it is the face itself, so, the reflection of the self in the mirror of the ego making it appear like the self (Is the self). So the meaning of the sentence, 'i am Brahman' is reasonable. [Chapter 18 - Verse 109]

Chidabasa is Pramata :

- Antahkaranam = Pramanam, Chidabasa alone through Antahkarana becomes Srota / Jnanata / Mukta...
- Since Chidabasa is reflection of original chit, for practical purpose Chidabasa and Chit identical...
- Like Mukha and Mukhabasa... Bimba Mukha and Pratibimba Mukham.
- No one takes them as totally different Even though, we experience them distinctly. 352

- To see blot in face - See blot in mirror.
- To remove blot, rub face - Not mirror
- If no light to put Vibuti... Torch light put on Mirror...
- Abhasa Kutasta Chidabasa Rupena Bhati.
- Kutasta in form of Chidabasa, becomes Samsari / Listens / Mukta Jnani.

2nd Answer : Better :

- Chidabasa - Closer

1st Answer :

- Indirectly talking about Bandah / Mukti for Kutasta... Antahkarana Dvara - Far.

Verse :

- Adarsha appears in form of Mukham because of Kutasta Abhasa.
- Mirror becomes endowed with reflection of face because of original face.
- That original face alone is reflected face.
- Therefore original face and reflected face not totally different.

Similarly Original Face	Mirror	Reflected Face
- Kutasta	- Pratyaya and Pratyayi - Antahkaranam and Vritti - Mind and thoughts	- Chidabasa

- Mind mirror endowed with Chidabasa because of original chit.
- That original chit alone is reflected Chidabasa, I have taken Avataram in mind Bumi Kutasta = Ishvara... I take Avatara of Chidabasa.
- I Kutasta with Chidabasa role am crying comedies and tragedies, belonging to Chidabasa, Myself appearing in Adarsha Bumi.
- Only if you accept Abhasa - view Aham, Brahmasmi Jnanam will be Samyam - Clear.

Shankara :

Pramata	Apramata Brahma
<ul style="list-style-type: none"> - Soupadhika Rupena Listen - Kutasta Abhasa Dvara, Listener <p>only in Advaitam</p>	<ul style="list-style-type: none"> - Nirupadhikena Rupena - Kutasta Rupena Understander

- Teaching works if both are there, One person listens and says Aham Brahma Asmi.

Visishta Advaitin :

- Face is the problem and don't accept Tat Tvam Asi.
- Pramata = Tat Tvam Asi is Arthavada.
- Can't explain leaving and understanding, Aham Brahma Asmi.

Verse 110 :

**इत्येवं प्रतिपत्तिः स्यात्सदस्मीति च नान्यथा ।
तच्चमित्युपदेशोऽपि द्वाराभावादनर्थकः ॥ ११० ॥**

It is only in this way and in no other that one knows that one is Brahman (And That Brahman is oneself). Otherwise the teaching, 'Thou art That' also becomes useless in the absence of a medium.[Chapter 18 - Verse 110]

- I should be originally Kutasta, in the mind I appear as Chidabasa.
- As Chidabasa should do Sravanam and claim Aham Brahma Asmi... Should temporarily drop.
- Chidabasa Vyavahara status and as Paramartika Mukta... Aham Brahma Asmi should become meaningful statement.

One Vesham	One Original
Pramata for Practical Purpose	Apramata

- If I am rigidly only Pramata, Tat Tvam Asi will not work.
- Pramata not Brahman - Because Pramata limited by Pramanam and Prameyam.

Pramata	Apramata
<ul style="list-style-type: none"> - Vyabichara Svarupa - I can never claim to be Brahman, be Dasa - Why you want to become Brahman? - I don't want to become Sugar but want to taste Sugar - Ananda Svarupa will be Tasted - As Karta / Pramata - No Moksha 	<ul style="list-style-type: none"> - Can't Listen to Shastra - Apramana Brahman Kutasta Brahman can't listen - For Listening need Pramata - For Jnana Need Brahman

Only one way :

- One is original / Paramartikam another fake / Vyavaharikam.
- If Kutasta is Vyavaharikam, Mukti will be Vyavaharikam - Bondage - Original nature – Samani - original nature.
- Can't reverse - Apramata = Paramartika Svarupam.
- Pramata = Vyavaharika Svarupam.
- In no other way, Shastra can give knowledge Aham Brahma Asmi.

Purva Pakshi :

- Why produce knowledge - Need not produce knowledge.
- Whole Shastra... Pragyanam Brahman / All Vakyam will become Anartham - Futile / purposeless.

1) Dosha :

- Not produce knowledge - Jnana Ajnanam.

2) Vakyastha Nivakartakam :

- No way Shastra can then address you, Can't directly talk like king.
- Secretary = Shastra Chidabasa Dvara, Kutastam Bodhyati.
- Without Abhasa - No knowledge
- Vedanta Apramanam = Nastika

2nd Interpretation :

- Who is receiver of knowledge Kutasta Chidabasa Dvara...

1st Interpretation :

- Antahkarana Dvara - Normally we say Ahamkara, don't break into Chidabasa and Antahkarana.

Verse 109 :

- Vedanta as Pramana - Topic over Fulfilled 5 criteria / Samsara / Vikara.

Verse 111 :

श्रोतुः स्यादुपदेशश्चेदर्थवत्त्वं तथा भवेत्
अध्यक्षस्य न चेदिष्टं श्रोतृत्वं कस्य तद्भवेत् ॥ १११ ॥

Teaching becomes useful if it is meant for a listener. Who will be the listener if the Witness is not? [Chapter 18 - Verse 111]

Pramanyam is there :

- It should give knowledge, There should be receiver of knowledge.
- Without Abhasa - Kutasta cant be Pramata
- Without Abhasa - Vedanta Pramanyam will not be there / Established.
- Speaker should have student / Srota - Kutasta not Srota / Pramata.
- Therefore Abhasa required.
- Therefore Upadesha directed to Srotra.
- Kutasta = Changeless - Not Srota because it is Apramata Chid.
- If Kutasta not Srotra / Abhasa is not accepted - Who will listen to Shastram, then Vedanta futile.
- Kali Yuga - 432,000
- Dvapara Yuga - 800,000
- Treta Yuga - 1,200,000
- 2,005,000 years ago Manu spoke Gita to son Ikshvaku.
- King of planet earth.
- Age of current Manu is to last 305,300,000 Years of which 120,400,000 Have passed.
- Krishna - Arjuna - 5000 years ago.

Verse 110 :

i) Shankara :

- Established Vakya Pramanyam.
- Mahavakya fulfils 5 conditions... To be Pramanam - Anadigata / Asandigda / Abadita / Phalavatu / Jnana Jnanavatu Iti Siddhantam.

ii) If Mahavakya is Pramana :

- It should produce knowledge in some one who? some locus? What place Jnanam is produced?

Technical :

- Pramanam produces knowledge in Pramata - Not in Advaita Vedanta.
- Because Pramanam says - You are Apramatru Brahman... It should produce knowledge in Pramata.
- Pramata should say - I am Apramatru Brahman - Virodha / Adhyasa - Upasana Bavet... Karma Khanda...
- All Upasana - Anuvada, Tat Tvam Asi is imagination.

Shankara :

- Not Producing knowledge in Kutastam Changeless but in Pramata - Antahkaranam and Chidabasa...

Problem :

- Kutasta Apramata can't operate Pramana, Pramata alone operates Pramanam.

Question :

- Vedanta is Pramanam
- Does it produce knowledge in Pramata?
- Pramata - Can't say - Aham Brahma Asmi - Not producing knowledge in Kutastam.
- Because it is not Srotra, Doesn't operate Pramata...
- Kutasta alone through Adhyastha Ahamkara becomes, Pramata / Srotra / Jnanata / Mukta... Not Sakshat.
- Without Ahamkara - Kutasta is not Mukta / Srotra / Jnanata / Mukta...
- Definition of Ahamkara = Antahkarana and Chidabasa...
- Here in the mix - Kutasta becomes Pramata through Adhyastha - Antahkaranam or Chidabasa??

Take any : Antahkaranam - Verse 107 and 108 :

- Sarvam Kutasta Bavati - Like how Raja gets all fame and Victory of soldiers.

Verse 109 :

- Chetana Chidabasa closer - Medium - Means to gain knowledge, better than Jada Antahkaranam.
- I was Samsari – As Kutasta.
- Really neither Samsari / Mukta... Na Nirado / Na.... Shivoham...

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

Verse 110 to 123 - Shankara :

- Only if Abhasa accepted - Vedanta is Pramanam.
- Antahkaranam can't get knowledge - Jadavat Kutasta Atma - Apratmatravat / Nirvikara vatu.

In Purva Pakshi :

- Matam Vedanta not Pramanam, Chidabasa Roopa - Srota
- In Kutasta Rupa, when I am there I.

Can say :

- Aham Brahma Asmi

In telephone - 2 Parts :

Reception	Transmission
Ahamkara Chidabasa	Kutastam

Verse 112 :

**अध्यक्षस्य समीपे स्याद्बुद्धेरेवेति चेन्मतम् ।
न तत्कृतोपकारोऽस्ति काष्ठाद्यद्वन्न कल्प्यते ॥ ११२ ॥**

If you are of opinion that the intellect proximate to the witness is the listener, it cannot be regarded as deriving any benefit from the witness as from a piece of wood. [Chapter 18 - Verse 112]

- I will manage without Abhasa...
- Antahkarana Buddhi in close proximity with Kutasta is Srota.
- In presence of Kutasta, Antahkarana Srunoti.

Shankara :

Doshas :

- Unless change takes place in Buddhi by formation of Chidabasa, then ok.
- Upakara required should have change to make Buddhi a listener.
- In iron North / Pole polarity changes not in paper in front of magnet.
- By mere presence - Modification / Change / Uniqueness doesn't come by.

Other Arguments :

- 1) If Jada Buddhi can become knower, Table can also become knower.
- Chaitanya - Sarvagatam... Ghataha should become Jnanata...

Purva Pakshi :

- Buddhi alone becomes Srota in presence of chit.

Shankara :

- No change in Antahkaranam
- No addition / No excellence brought by Kutasta.
- Without addition how Antahkarana knower.
- Like bringing Jada log of wood and Jada tape recorder, In my Matam it adds Chidabasa.

Verse 113 :

**बुद्धौ चेत्तत्कृतः कश्चिन्नन्वेवं परिणामिता ।
आभासेऽपि च को दोषः सति श्रुत्याद्यनुग्रहे ॥ ११३ ॥**

But the witness must be admitted to be subject to change if there be any benefit rendered by it to the intellect.

What harm is there if the reflection of the self is accepted as it is supported by the Sruti's and Smritis? [Chapter 18 - Verse 113]

- Kutasta – Apramata not Srotra.

Purva Pakshi :

- 2nd Way without Abhasa.

- Kutasta like induced magnetisation, brings about a change in Buddhi.
- Converts Buddhi to Chetana Tattvam without Abhasa.

Shankara :

- Then Kutasta will become karta, active, changing job done By Kutasta- karta /Bokta / Punya Papam / Janma / Maranam / Dukham.
- With Sabasa... Buddhi is born
- If Kutasta is Upakarana, then Kutasta will get Parinama.
- Formation of Chidabasa not action In Kutasta's presence, Chidabasa formed.

Basis :

- Sruti Not speculative logic.
- My reasoning blessed by Sruti not mere imagination.

Verse 114 :

आभासे परिणामश्चेन्न रज्ज्वादिनिभत्ववत् ।
सर्पादिश्च तथाबोचमादर्शे च मुखत्ववत् ॥ ११४ ॥

If you say that there will be changes in the self in case the reflection is accepted, we say, 'No' for we have already said that the reflection of consciousness in the intellect is an unreality like a snake appearing to be a rope and like the reflection of a face in a Mirror appearing to be the face itself. [Chapter 18 - Verse 114]

- When Kutasta helps Buddhi, Buddhi undergoes change when forming Chidabasa.
- Therefore type of help to Buddhi... gives its reflection Pratibimbam...

Doesn't Kutasta undergo change?

Answer :

- If your face is forming reflection in mirror, my face Kutasta - No change - After formation of 100 images.

2 Examples :

- i) Like Mukham forming Abhasa in mirror
- ii) Rajju forming Abhasa in Sarpa
- Similarly to rope Adhyasa... (Adhishtanam)
- No silver on rope - No snake Adhyasa on shell... Because not similar to Adhishtanam.
- Adhishtanam doesn't undergo any change.
- Pratibimba Mukham - Similar to Bimba Mukham.

Example :

- Sunlight and Mirror(Lights up) - Has Surya Above.
- Mirror by itself can't light up.
- Reflection doesn't affect Adhishtanam sun, Doesn't know Vyavahara talking place.

Gita Sleeping Verse / Relaxing Verse :

- Yamimam Pushpam....2nd Chapter - 42 Verse

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २.४२ ॥

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of the Vedas, O Partha, saying, “There is nothing else”. [Chapter 2 – Verse 42]

- No Taxing of intellect.

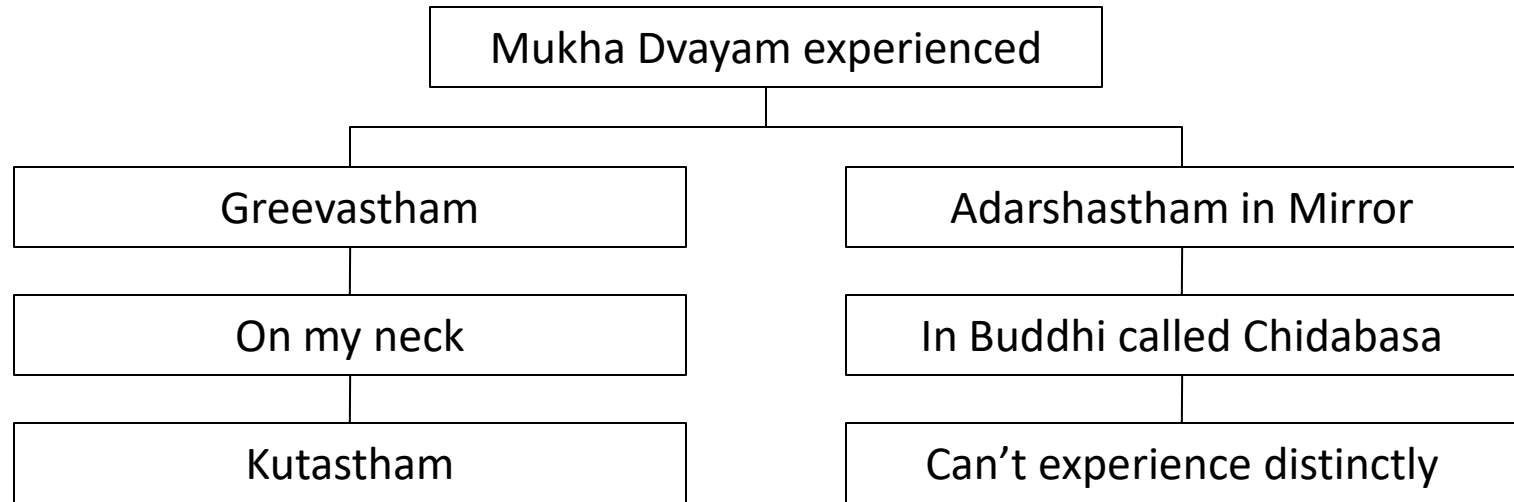
Verse 115 and 116 : Purva Pakshi :

नात्माभासत्वसिद्धिश्चेदात्मनो ग्रहणात्पृथक् ।
मुखादेश्च पृथक्सिद्धिरिह त्वन्योन्यसंश्रयः ॥ ११५ ॥
अध्यक्षस्य पृथक्सिद्धावाभासस्य तदीयता ।
आभासस्य तदीयत्वे ह्यध्यक्षव्यतिरिक्तता ॥ ११६ ॥

(Objection). No. There will be the fallacy of reciprocal dependence here as the knowledge of the reflection depends on that of the self (and the knowledge of the self depends on that of the reflection) ; (But it is not so in the case of the face etc. And their reflections) as the face etc. Are always known independent of their reflections.

The reflection may be said to belong to the self if the latter be known to have an independent existence. Again, the self may have an independent existence if the reflection belongs to it. [Chapter 18 - Verse 115 and 116]

- Why face - image example not acceptable.
- Experiencing 2 distinct original Mukham and reflected Mukha... After seeing 2, know difference.
- Kutasta - Chidabasa - Can't see - No distinct experience.
- Ahamkara / Chidabasa / and chit I, There are 2 and distinction in 2.
- Anonya Ashraya Dosha, Mutual dependence.



Verse 116 :

- What is Anonya Ashraya Dosha - Mutual dependence?
- To establish idea No 1 : Taking - Ideas No 2
- To establish idea No 2 : Taking - Ideas No 1
- 1 Depends on 2 - 2 Depends on 1

- Paraspara Ashraya Dosha
- Controversy in Abhasa Reflected Consciousness - Most unique in Vedanta.
- Sankhya / Nyaya / Vaisesika / Yogas / Buddhism - In no Matam Abhasa.
- To establish Abhasa, you have to establish Pritaktvam, Separately, distinctness.
- If 2 different Chaitanyam - Experienced, Then can prove similarity.

How you say 2 different Chaitanyam?

- One original chit - One reflected chit
- To establish Abhasa - Taking difference
- To establish difference - Taking Abhasa.
- Therefore won't accept Abhasa

Verse 110 - Onwards :

- 1) Without Abhasa... Sruti Pramanyam will be in trouble.
 - Sruti fulfils 5 conditions but if there is no Pramata / To listen there is no utility to Sruti.
- 2) If no Adhikari but ritual is prescribed, “Ananushtam Rupa Apramanyam”
 - No Samshaya / Benefit is there for ritual but if no Adhikari... it is Apramanam.

Anamishtana Pramanam :

- Anadigata / Abadita / Asandiga / Jnana Janya / Phalavat / Prajnanam... is Shastram.
- But without Srota Abhasa - Adhikari - No use.
- Shabda will go to Akasha Samudram.

3) Purva Pakshi :

- Can have Srota without Abhasa - Buddhi is Srota Sannidhimatrena.

Shankara :

- Even table can then become, Srota Chaitanya Sannidhyam.
- Chaitanyam has to do Upakaram, bring change in Buddhi.
- If Atma is doing work, it will become Savikaram, it will become changing.
- Becoming old because of breathing.
- Atma should not even breathe.

- Without Upasaka - Buddhi - Jadam.
- With Upakara - Atma - Savikaram
- Therefore accept Abhasa...

Purva Pakshi :

- You have problem of Vikara, because Atma forms Abhasa upon Buddhi... Forming Abhasa is Vikriya.

Shankara :

- Forming Abhasa not Vikara - Mukha Abhasavatva...
- Abhasa upon mirror without undergoing any Vikara...

Gita 18th Chapter :

- 87 Sloka... Of Upadesa Sahashri(Gita has only 78)

Purva Pakshi :

- Vishama Drishtanta...

Mirror Example :

- Not Acceptable... Accept Abhasa Mukha and Bimba Mukham Pratibimba Mukham.

Greevayam Tishtati	Addrishe
- Original	- Pratiyate - Reflection

Here Chidabasa and Original Chit :

- No Pramanam to establish 2
- If There is Buddhi and I Stand - Mirror - Chidabasa Doesn't come smiling and Go back.

No separate experience :

- Pritak Pratiti... Therefore Anyonya Ashraya Dosha in - Verse 115.
- Separate Abhasa is not experienced, Definitely different from Atma experience.

What is Anyonya Adhyasa?

- Reflection can be proved to be a, reflection only if you prove original to be separate from reflection.
- Reflection is dependent on difference.

How do you prove difference?

- To prove difference you are saying other is Abhasa / Reflection And when there is reflection there must be original.
- Difference depends on reflection.

1st :

- Reflection depends on difference.
- If you keep because of 2... Then Anonya Dosha...
- If separate existence of Sakshi Chaitanya is proved, Abhasa will be proved to be belonging to Adhyastha / Sakshi.

- If Abhasa is proved to be belonging to Adhyaksha, then Adhyaksha proved to be different.
- Vedanta depends on chit - Chidabasa, No Pramanam is there for this.

Visishta Advaita :

- Most important - Aparitatva Siddhi.
- Nayayika - Param Anu concept... Most important

Chit	Chidabasa
- While Saying Aham Brahma Asmi	- Vyavahara - Srotra...

Shankara : Verse 117 :

**नैवं स्वप्ने पृथक्सिद्धेः प्रत्ययस्य दृशेस्तथा ।
रथादेस्तत्र शून्यत्वात्प्रत्ययस्यात्मना ग्रहः ॥ ११७ ॥**

(Reply). It is not so. For the intellect and the self are known to exist independent of each other in dream like the face and its reflection, as the self then illumines the modifications of the intellect in the forms of Objects such as, chariots etc. Though they are not present in that state. [Chapter 18 - Verse 117]

- Chit and Chidabasa are 2 Separate things.
- Proved by Sruti / Yukti / Anubava.

Sruti	Yukti / Anubava
<ul style="list-style-type: none"> - Primary Proof - Mukhya Pramanam - Tat Tvam Asi 	<ul style="list-style-type: none"> - Keeps in line with Sruti

- I as Savikara Chetana Tattvam / Changing consciousness is evident.
- Aham Srotra / Vinyata / Manta.... Clear
- I am 'Consciousness' being and changing 'Consciousness' being have Anubava Pramanam.

1) Sruti refers to you - Changeless :

- Satyam / Jnanam / Anantham Brahman.
- Tat Tvam Asi - if it refers to you are Brahman, it can't be referring to changing consciousness.
- There must be a changeless 'Consciousness' which Sruti points as you are identical to Brahman.

2) Anir Moksha Prasangaha :

- If I Atma am only changing 'Consciousness', I will never be free person, Shad Bava Vikaraha will be there.
- There will be another I - which is changeless - Mukta, I - which is required.
- Ahamkara i - is Evident, Sakshi 'i' has to be Accepted - Otherwise Moksha impossible.

3) Brihadaranyaka Upanishad :

- Pretya Samgya Nasti (Na Mritva)
- When person dies, there is no Pragma, Sruti refers to some Anitya Chaitanyam.

Sruti Talks About : Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो
विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu tadvitīyamasti tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Changeless 'Consciousness' - Drishta Drishta... Sruter Stotra...

Brihadaranyaka Upanishad :

- Full of Chaitanya Nitya Vakyas and Chidabasa Anitya Chaitanyam.

There must be 2 Chaitanyam :

- One Original - Nitya Chaitanyam
- One Abhasa - Anitya Chaitanyam.

Otherwise :

- Tat Tvam Asi
 - Moksha
 - Mahavakyam
- } Not Possible

- Sruti is Pramanam for Vivadham Chaitanyam.

4) Yukti :

- Reasoning and Anubava - Experience, Keeps in line with Sruti Pramanam.
- If Sruti not accepted, it is impossible to arrive at 2 Chaitanyams.

5) Buddhism :

- Arrived at Kshanika Chaitanyam because they don't accept Sruti, Pramana - Nastika Vadhis...

Otherwise :

- Negate Kshanika and come to Shunya Vada.
- Never came to Nitya Vigyana Vada...

6) Without Sruti - Scientists can't know Nitya Vigyanam.

7) Visishta Advaita and Sankhya :

- Make Mistake with Sruti
- Came to changing Abhasa like Chaitanyam
- Didn't Accept Nitya Vigyanam.
- Keeping Sruti's "Tat Tvam Asi" Must see Yukti / Anubava.

8) Anubava :

- To Prove there is Sakshi different than Chidabasa...
- Example = Swapna - Anubava

Jagrat :

- I am 'Conscious' of external world, World = object for me - I am subject.
- I = Pramata... chit and Chidabasa put together operates. Without Chit - No Chidabasa.
- I = Sakshi become one with Abhasa, and Experiencing external world.
- During Jagrat, Sakshi Chidabasa not distinct fact, because I chit have become one with Chidabasa / Ahamkara / Mind and I experience world as object.

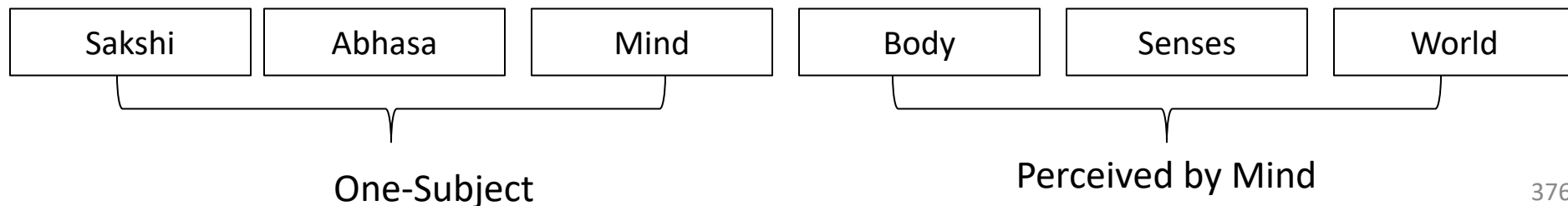
In Svapna :

- Experience objective universe belonging to mind - There is no objective universe outside, it is thoughts in mind.
- We experience our own mind as object clearly in Svapna.

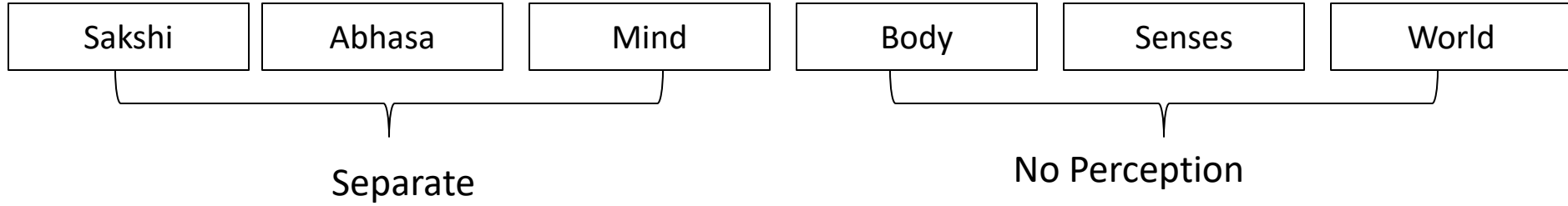
Jagrat :

- I - நான் - Sakshi - Rupa, Join mind and Experience external world.
- No difference between me and Abhasa and Mind become one with mind.

Jagrat :



Svapna :



- Chidabasa and mind on Svapna = Objective world for me.
- I am Sakshi(Subject)... and my own mind with Abhasa is Sakshyam(Object)
- I - Sakshi - Distinct from my mind and Abhasa is available.
- I and Abhasa distinct.

How do you know, you are seeing your mind only?

- Does Lord create special private world for Jiva in Svapna?
- Does Srishti - Sthithi and Layam and goes? Is Svapna also satyam ?

Shankara in Brihadaranyaka Upanishad :

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्नरथयोगान्पथः
सृजते; न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते;
न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान्पुष्करिणीः
स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

na tatra rathā na rathayogā na panthāno bhavanti, atha rathānrathayogānpathaḥ sṛjate;
na tatrānandā mudāḥ pramudo bhavanti, athānandān mudāḥ pramudaḥ sṛjate;
na tatra veśāntāḥ puṣkarīṇyaḥ sṛvantyo bhavanti, atha veśāntānpuṣkarīṇīḥ sṛvantīḥ sṛjate;
sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [4 - 3 – 10]

- No objects are there - Everything is mind alone.
- Horses chariot thoughts - All mind



“ Pratyayas “

- In Swapna, I am Sakshi alone, keeping my mind and Chidabasa / Pramata mind away.
- In Jagrat Join Pramata... and being Pramata do Vyavahara...
- Take mind as myself and get Pramatrutvam status and as Pramata see external world.

Purva Pakshi :

- What you see is wrong, No Anyonya Ashraya Dosha - No Pritha Siddhi All wrong.

Your complaint :

- No distinct experience, showing chit and Chidabasa.
- In Dream, Sakshi and Abhasa distinct.

Pratyaya	Vritti
<ul style="list-style-type: none"> - Thought and Abhasa - Sabasa Vritti 	<ul style="list-style-type: none"> - Thought - Nirbasa Pratyaya

Question :

- Can there be Vritti without Abhasa - “No” - At no time For understanding - Separating... but experientially No Kevala Vritti.
- Kevala Vritti = Conceptual idea / Not factual / Not experiential.

- As in case of mirror and Original face - Like Mukhabasa...

For Sakshi :

- Best example is Svapna because we are standing away from mind in Svapna.
- In Sushupti we are separate from mind but since there is no perception, there is doubt whether Sakshi is there or not...

Go towards Shunyavada :

- In Jagrat, Sakshi is there but it joins Pramata mind.
- Svapna is ideal condition - There is perception and mind is pushed away from me.
- Therefore Sakshi Sidhyartham...

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahman - Verse 117 Best Verse in Chapter 18

Verse 118, 119 :

अवगत्या हि संव्याप्तः प्रत्ययो विषयाकृतिः ।
जायते, स यदाकारः स बाह्यो विषयो मतः ॥ ११८ ॥
कर्मेप्सिततमत्वात्स तद्वान्कार्ये नियुज्यते ।
आकारो यत्र चाप्येत करणं तदिहोच्यते ॥ ११९ ॥

Pervaded by consciousness, mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of his action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects. [Chapter 18 - Verse 118, 119]

- Really in Jagrat also - You are distinctly experiencing mind.

In Svapna :

- Mind assumes Pratyaya... Vritti and Abhasa - Born out of Vasana.
- Vasana Janasi Pratyayi... Utbavati.
- Therefore Ratham / Manushya... Vritti...

In Jagrat - Indriya Janya Manasi Vritti Janayati :

- Only source of Vritti differs.
- Phenomena same - “Antahkarana Vrittis”... Your Akara enters me through eyes...
- I Sakshi alone am experiencing mind with Pratyaya... Mind is ever the object in Jagrat and Svapna.
- Since there is external object to produce Vritti, We join mind... like we don't see specs / Instrument.
- Mind is seeing object and I - Sakshi am seeing the mind.
- I am not seeing object at all.

Example :

- When there is rope... what you see is mind's Vritti not what is there.
- What you see depends on what happens in mind... if Sarpakara Vritti... I Say there is Sarpa...
- I am Seeing mind only - Bahya Vishaya Akara.

- Bahya Vishayam = Bahya Vishaya Akara, Pratyaya Yukta Antahkaranam.
- I am experiencing Bahya Pratyaya Vishayam in internal mind instrument.
- Incident happening in mind but I mix up with Sakshi... Anyonya Ashraya... Dharma – Adhyasa...
- I loose Sakshitvam status and Join mind.
- I become Pramatrutvam - Once Pramatrutvam comes, Aham Savikara instead of Sakshi Nirvikara...

I will say :

- In Antahkaranam, some Parinama is taking place and leave it.
- Since I have joined wrong Party, Antahkarana Parinama appears to be Sakshi Parinamaha and I claim myself to be Drishta / Srotra...
- I am Drishtanta Karana... Sakshi... Srotram tara Karana Sakshi.
 - Drishter - Drishta
 - Sruter - Srota
 - Manter - Mantah

Brihadaranyaka Upanishad - Chapter 2 - 5 - 19

Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गार्थवर्णोऽपिभ्यामुवाच । तदेतद्विषिः पश्यन्नवोचत् ।
 रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
 इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।
 अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च;
 तदेतद्ब्रह्मापूर्वमनपरमन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥

idaṃ vai tanmadhu dadhyaṅgā'rthavārṇo'śvibhyāmuvāca |
 tadetadr̥ṣiḥ paśyannavocat |
 rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |
 indro mâyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti |
 ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi, bahūni cānantāni ca;
 tadetadbrahmāpūrvamanaparamanantaramabāhyam, ayamātmā brahma
 sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- I Jagrat - Pratyaya which has form of external Vishaya...
- Its is born in Antahkaranam as Pratyaya Jayate - Vritti Akara formed.
- Antahkaranam is pervaded by chit is form of Chidabasa... and whatever is form of Pratyaya, That is taken to be Bahya Vishaya...
- External object you are experiencing always - Internal Vrittis alone...
- You are experiencing as Sakshi and it is Antahkarana which is undergoing modification and form.
- Mind is my object but I Join Mind and see Objective world.
- Saha (Yaha Pratyaya)Bahya Vishaya Mataha

Verse 119 : What is Triputi?

- Karta, Karma, Karanam.
- Bahya Vishaya, Object not action or Prarabda



Karmanya Karmaya Pashyat

Why it is called Vishaya - Grammatically?

- Kartrutva Ipsitam karma

That which is desired by person :

- Aaptam / Ishtam / Ipsitam...
- That which is desired as Vishayam...

How is it desired?

- Vishaya - Ichhavan
- He is enjoined to do karma, Therefore called Karma... technical justification.

Lecture 189

Development :

- Sruti - Pramanam only if there is Pramata.
- Pramata can't be there unless there is Abhasa.

Because :

- Antahkaranam = Jadam
- Kutasta = Nirvikaratvat
- Therefore Kutasta - Vyatirikta Abhasa you have to accept.

Purva Pakshi :

- Then you have to talk about 2 Chaitanyam's
- Abhasa, Kutasta - Adhyasa...
- We have no experience of 2 Chaitanyams
- If 2, you can talk of their Sambandha.
- Bimba - Pratibimba / Original - incidental / Mukha - Abhasa...

Shankara :

- We have experience of Abhasa directly during dream... Because we do not contact external objects because Indriya Vyapara Abavat..
- Still we experience objective universe.

It is Pratyaya Antahkaranam :

- Therefore there must be Sakshi witness of Antahkaranam “Vishayi “
- Sabasa Antahkaranam must be Vishaya.

called Pratyayam / Abasat Vritti

- There is Anubava Prakashya to establish Sakshi Abhasa Pritaktvam...

Jagrat :

- Our Antahkarana is Sakshi Vishaya not as Sphutam / Clear as Svapna.
- I am Sakshi and am experiencing Antahkarana only.
- We wonder whether we are seeing external world at all...
- If no external world then it is Shunyavada.
- External world enters mind through sense organs.

This mind I am experiencing as Sakshi :

- Rajju Outside - I say there is a snake, Clearly indicates that I am experiencing, My mind rather than what is outside...

Panchadasi :

- Jeeva Srishti, Ishvara Srishti / Jeeva Dvaitam.
- 3 Things in every Vyavahara - Karta, Karma, Karanam.
- Sakshi different from all 3.

Verse 118 : Jagrat :

- What is karta / Karma / Karanam.
- Antahkaranam Pratyaya - Doesn't have Svabava Akara Vritti.
- In Sushupti... Antahkarana is Nirvikara Vritti Nirvikalpa Pratyaya.

Example :

- Water doesn't have its own shape.
- In whatever container water is poured, that shape water takes.
- Antahkarana Pratyaya has no Svabava Akara.
- When in contact with External world, Nana Chitra Ghata - Deepa...

Jnanam = Pratyaya :

- When Pratyaya - Pervades Vishaya, Pratyaya becomes Vishaya Kara Pratyaya.
- Vishaya Kara Pratyaya is called Karanam - Not Vishaya.
- In Svapna it is Vishaya.

In Jagrat	In Svapna
Vishaya Kara Pratyaya = Karanam	Vishaya Kara Pratyaya = Objects

- External Vishaya is Karma - Object - Because of which Pratyaya becomes Vishayakara.

Grammatical : Karma :

- Bahya Vishaya karma = Verse 118 and 119 ½.
- Vishaya Kara Pratyaya = Karanam
- Outside object gives Danam of its Akara to Pratyaya... it is called karma.
- Kartrutvam Ipsitatemanas Karma.
- That which is most desired by Karta by Karanam... Karma can be Achieved.

Bus	Hall
- Desirable Means	- Desirable end - What's most desirable = Karma - Object

- Love ends more... Therefore Ipsita Taramam karma.
- Vishaya Ichhavan - One who has desire for external object is enjoined in action.
- Objects - Desired
- Karmas enjoined (Swan - Doesn't like Padma)
- In which Antahkaranam Vishaya Akara takes place is called Karanam.
- External object = Karma - Verse 118
- Antahkaranam = Karanam - Verse 119

Verse 120 :

यदाभासेन संव्याप्तः संज्ञातेति निगद्यते ।
त्रयमेतद्विविच्यात्र यो जानाति स आत्मवित् ॥ १२० ॥

The ego which is pervaded by the reflection of consciousness is called the knower or the agent of the action of knowing. One who knows oneself (The witness) to be distinct from all these three is a (Real) knower of the self. [Chapter 18 - Verse 120]

- Sa Jnanata not Samjnanate.

Who is Karta or Jnanata?

- Karma – Karanam
- Prameyam(Bahya Vishaya) - Pramanam(Antahkarana) - Pramata
- Jnanata not Karta here(Chidabasa)

Chidabasa is Jnanata :

- Pratyaya with what Chidabasa that, Pratyaya known is called Karta.

Kutasta :

- Abhasa having taken as Avataram Ava - Tarati.

Paramartika Avastha :

- Vyavaharika Chidabasa Rupena Avatarati Tada - Karta / Bokta / Jnanata.

What we don't use?

Karma	Karta	Karanam
External objects	Chidabasa	Instrument

- Chit - Not Pramata / Pramana / Prameyam

Before : said

- Kutasta alone is Pramata / Baddha / Mukta.
- Kutasta coming down - Jagrat / Sthanaha san is Karta / Bokta / Vishwa.
- Swapna Sthana -Antahkarana Sthana - Kutastaha alone different -

Arjuna : Gita :

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४.३ ॥

That same ancient “yoga” has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 - Verse 3]

- I said in beginning - Bhagawan is Anantaha.
- I am original form Vishnu... and I alone am being born and disappearing Rama...
- At Vyavahara level I take Avatara of Pramata...

Before one and Same :

- Here Kutasta - Abhasa different.
- One who knows Sakshi by separating 3 factors from Sakshi.

Vishayakara Karma	Pratyaya Atmana	Abhasathana
Objects	Karanam	Karta

- Jnani who knows Triputi... Satya Amrute Prithat.
- One who knows Jnana.
- Saha Sakshi Aham Asmi... Paramartika Drishtya... not above...
- I alone come down as Pramata at Vyavahara level...
- Listen / Understand... and say Aham Brahma Asmi.
- Pramata says but Artham is Sakshi.
- In Laukika Vyavahara don't say - I am Sakshi... Shastriya Vyavahara - Ayam Sakshi / Kutasta...

Verse 121 :

**सम्यक्संशयमिथ्योक्ताः प्रत्यया व्यभिचारिणः ।
एकैवावगतिस्तेषु भेदस्तु प्रत्ययार्पितः ॥ १२१ ॥**

The modifications of the intellect called 'right knowledge,' 'doubtful knowledge' and 'false knowledge' deviate from their existence. There is one and the same consciousness in all of them, but the differences are due to the modifications.

[Chapter 18 - Verse 121]

Kutasta Chaitanya :

- Separated from Vishaya Pratyaya Abhasa.
- In Sakshi Chaitanyam there is no division at all.
- Unlike Kshanika Vigyanam which is qualified Chaitanyam.
- Chaitanya qualified by Ghata, There is no external Ghata at all.
- Similarly Para Chaitanya you see... Para Jnanam.
- Each Chaitanyam qualified by one Vishaya and Kshanika also.

Shankara :

- Not Kshanika / Bahu - But Nityam / Eka

How do we feel that there is distinctness in Chaitanyam?

- Because we feel Pot awareness.
- Experiencing changes in awareness and say Vishaya Jnana also because of Adhyasa.
- Ghata Jnanam = Ghata Pratyaya and Ghata Vritti and Chidabasa Kshanika, Replaced by another Pratyaya...
- Not still photography... if doubt - our mind is in still photography throughout class and forget to listen clean.

Wrote question and put?? Not think whole class

- Pratyayam any but Atma Chaitanya one.
- We put many attributes of Pratyaya on Atma.

Pratyaya - Vyabichara :

- Exclusive (if there is one, other one is not there)
- Not Jnanam (Question : Original / Reflected?)
- Not thought
- Not Chidabasa
- Pratyayas distinct and constantly changing.
- Samyan Pratyaya = Right knowledge - Sattvic
- Mithya Viparya Pratyaya = wrong knowledge - Tamasic
- Samshaya Pratyaya = Doubtful knowledge - Rajasic
- Avagathi, Sakshi Chaitanyam = Among changing Pratyayas.
- Adhishtana Chaitanyam / Upahita Chaitanya Turiyam... Eka - Teshu in and there also Pratyaya.
- Each Pratyaya - Bahish or Antah Pragy
- Jagrat Avastha - Bahish Pragy - Bahir Mukham
- Svapna Avastha - Antar Pragy - Antar Mukham
- Sushupti Avastha - Pragyana Ghanam - No Mukham
- Sakshi - Na Antap / Bahish / Pragyana Ghanam...
- Pratyaya Sara = Pratyaya Sakshi, Ekeiva Avagathi theshu...

I don't feel Ekatvam :

- Because distinctness are superimposed / Kalpitam / Aropitaha...
- By Pratyayaha through Pratyaya...

Verse 122 :

**आधिमेदाद्यथा भेदो मणेरवगन्तेस्तथा ।
अशुद्धिः परिणामश्च सर्वं प्रत्ययसंश्रयात् ॥ १२२ ॥**

Just as a jewel differs in colour owing to the proximity of (Coloured) things, so, consciousness differs (According to different modifications of the mind superimposed on it) impurities and changes in the self are all due to its connection with these modifications. [Chapter 18 - Verse 122]

- All confusions because of Sakshi / Pratyaya - Jnanam Svarupa / Vritti Jnanam.
- Svarupa Jnana Aviveka = Samsara, Pratyaya - Sakshi Viveka = Sakshi

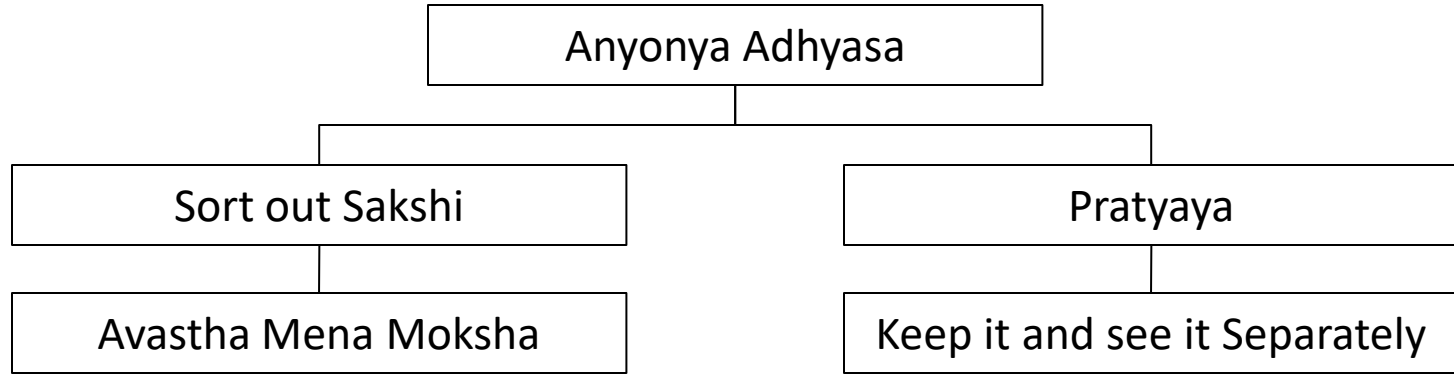
Example :

- Sphatika - Colourless Gem... Crystal free colours... Upadi Bheda.
- Crystal appears to be different, Diamond can reflect and show colours from different angles.
- In same way Sakshi Chaitanyam has different colours because of Pratyaya.

Advaita Makaranta :

- Sphatika Trehe Tame Teraagaha...
- Because of waves rising - Immortal ocean doesn't have change.
- I am like Sphatika... Pratyaya... colours Changing... Raaga / Moha...

- Pratyaya / Depression Pratyaya depression Pratyaya in Antahkaranam.
- I am Sakshi of depression, I am giving it Chidabasa and am watching it.
- Ashuddhi... all impurity belong to Pratyaya.
- Parinama... Raga / Dvesha / Kama / Krodha...
- All because of association... Anyonya Adhyasa...
- Sakshi Pratyayam... Vyavaharika Pratyaya... Paramartika Sakshi



Verse 123 :

**प्रथनं ग्रहणं सिद्धिः प्रत्ययानामिहान्यतः ।
आपरोक्ष्यात्तदेवोक्तमनुमानं प्रदीपवत् ॥ १२३ ॥**

The modifications of the intellect are Manifested, known and endowed with existence by the self which is immediately known and different from them. It is inferred with the help of the example of a lamp. [Chapter 18 - Verse 123]

Topic :

- Can't accept... Adhyaksha / Kutasta - And Abhasa... Because, we don't have distinct experience Pritak way... where.

Mukham	Abhasa
- Greevastham	- In Mirror - Distinction Evident - Adarshastha

Here can't see :

- 3 Pramanams to establish Pritaktvam...
- Sruti - Anubava (Over in Verse 122)... Neivam (Verse 117), Svapna (Verse 122)

Verse 123 : Anumana Pramanam...

- Pratyayas can exist / Shine in Vyavaharya only because of Pratyaya Vyatirikta Sakshi.
- Pratyayas existence and availability for Vyavahara.
- Pratyaya's shining... to do all this need Pratyaya Vyatirikta Sakshi.

Anumana :

- Pratyaya... Light - Light illumines things.
- When Pratyaya takes place... world lit, In Sushupti... No Pratyayas.
- No Viseshana Pratyaya... Therefore world not lit / illumined.
 - Pratyaya Sattva - Jagat Bavam
 - Pratyaya Abava - Jagat Abavam
- Pratyaya = Bavasya Karanam.

Vyabichari Light Fluctuation

Shining

Existing

Available for Vyavahara on
/ off

- Light possible because of another Chaitanya alone - Available for all these.
 - 1st Portion - clear
 - Last Portion - clear
- Grahanam / Siddhi / Rathanam - Vyatirikta Chetanam required.
- Pratyaya Deepa also requires Chetana Tattvam.
- Requires Sakshi for Rathanam / Grahanam / Siddhi.

Rathanam	Grahanam	Siddhi
Shining	For Vyavahara	Existence

- Possible because of another Pratyaksha entity. Sakshi alone is source.
- Pratyaya illumines / Changing / Has fluctuation and both require another Chetanam.
- Wherever there is changing illumining principle, there must be Changeless Sakshi.
- With Sruti / Yukti / Anubava Pramana...
- Abhasa proved... Abhasa alone becomes Srota.
- Sruti is Pramanam - Topic over.

Lecture 190

1) Verse 110 - 123 :

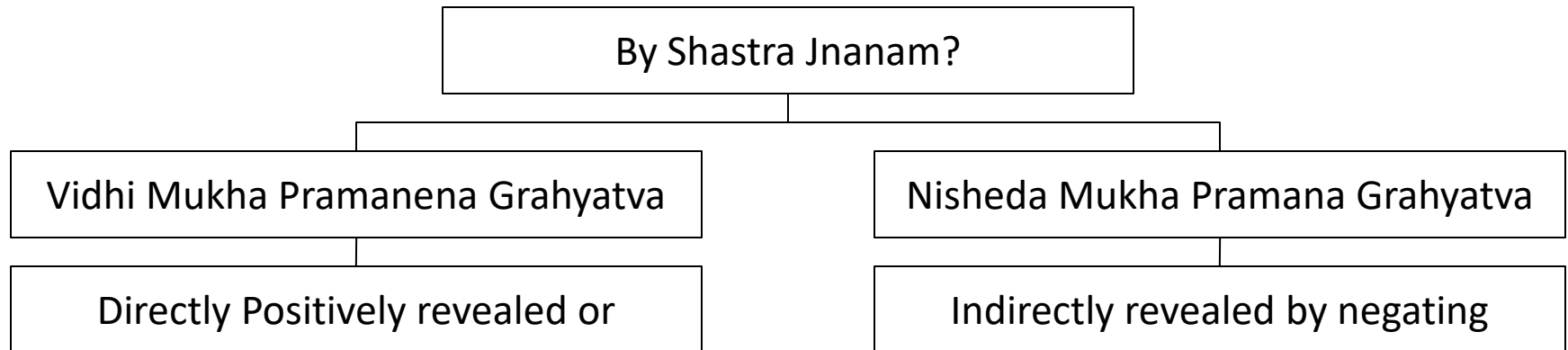
- Shankara established - without accepting Abhasa, Vedanta Srota can't be established and to use Vedanta Pramanam.
- Vana Rodhane... cry in forest... Nobody to listen to.

2) Abhasa :

- Distinct from Sakshi... Through Sruti / Yukti / Anubava.

3) How Sakshi :

- Adhyaksha revealed - Verse 124 to 133.



Sruti has to point out - You are :

- Changeless / Awareness / Poornaha / Mukta... otherwise ends in Shunya Vada.
- Nisheda Pramanam = Support / Angam Vidhi - Mukhyam.

Verse 120 :

- Sakshi different from Triputi... Karta / Karma / Karanam, Pramata / Pramanam / Prameyam.

- Triputi Rahita Brahma - Not Annamaya Kosha / Manomaya Kosha / Negated.

Verse 124 :

**किमन्यद्ग्राहयेत्कश्चित्प्रमाणेन तु केनचित् ।
विनैव तु प्रमाणेन निवृत्त्यान्यस्य शेषतः ॥ १२४ ॥**

Does one make another accept the self by means of a positive evidence or without one by merely negating the non-self and leaving over the self only. [Chapter 18 - Verse 124]

Samshaya presented in this verse :

- Positively / Negatively - Sakshi revealed in Sruti, You are not this.
- Adhyasa Anyagya Vritya .. Seshataha... By Making Adhyaksha... remainder in Seshataha.
- கொட்டை பாக்கு... Nisheda Avadini Rupena...
- Don't use Prakjana... not to reveal Sakshi.

Verse 125 :

**शब्देनैव प्रमाणेन निवृत्तिश्चेदिहोच्यते ।
अध्यक्षस्याप्रसिद्धत्वाच्छून्यतैव प्रसज्यते ॥ १२५ ॥**

The possibility of a void comes in owing to the witness being unknown if the non-self be meant to be negated by means of the Evidence of words. [Chapter 18 – Verse 125]

Shankara :

- Nisheda Mukha Pramana can't reveal Adhyaksha.
- We need Vidhi Mukha Pramana, positive revelation also.
- Defects / Misunderstanding that arise by mere negation...

Suppose person argues :

- Shastram only functions in form of negation... There will be Shunyoham Asmi because Adhyastha... Sakshi...
- Different from Deha not Prasiddham - Not known.
- Karana / Triputi / Sharira Trayam not known to anyone.

Verse 126 : Purva Pakshi :

**चेतनस्त्वं कथं देह इति चेन्नाप्रसिद्धितः ।
चेतनस्यान्यतः सिद्धावेवं स्यादन्यद्द्वानतः ॥ १२६ ॥**

(Objection). 'You are a conscious being, how can you be the body?

(Reply). It cannot be so proved as the self is not known (From another Evidence). It might be proved by negating the non-self if pure consciousness were known to exist. [Chapter 18 – Verse 126]

- You Sakshi are Chetana Tattvam - Antahkarana / Vritti / Sharira / Deha - All Jada.
- When Sruti negates Jada Vastu... Chetanam should be left out...

Why confusion ?

- No Shunya possibility.
- Why positively point out “Chetana “ only negate Achetana Vastu...

How can you - Consciousness principle be inert body?

- If it were identical... along with body, you will be negated.
- Since you don't form Achetana group, Negation can't include you.
- Therefore Shunya Vada can't come.

Shankara :

- Aprasiddataha - Chaitanyam as different from Anatma is not known to a person without Shastram...
- Consciousness as a distinct entity different from matter - Shariram (Maha Realisation)
- It is never known to anyone or knowable.
- Consciousness created out of matter
- Eternal property of matter
- Distinct Entity?
- What are its characteristics?
- Without Shastra 'Consciousness' as separate entity can't be proved.
- One may negate Consciousness also with Deha if not known.
- 2 Distinct entities known / Knowable only through Shastra, Neither Pratyaksha. / Anumana.

If not knowable - How you prove through Anvaya Vyatireka?

Panchadasi - 1st Chapter :

- Avastha Traya Vyatireka establishes Atma, Here Shastra required.

How do you use Anvaya Vyatireka (AV) for Tvam Pada :

- Shodanam for Atma - Anatma Viveka for TAD Pada Aikya Siddhi...
- Not proving logic... it is only supporting logic.
- Therefore can't convince Nastika scientist, proves through Anvaya Vyatireka.
- Nastika scientist - Never convinced...
- Before using Shastra we should know we are mix of 2.
- Nisheda Mukham possible only if we know we are mix of Consciousness and inert principle...
- Chetana / Achetana mixed... while going to Shastra...
- When one negated, other also negated - Shunyam will happen...
- Chetanasya Adhyaksha Sakshi known by Shastram. Keeping Sakshi as remainder.
- Would have been possible by negation of Anatma.

Verse 127 :

**अध्यक्षः स्वयमस्त्येव चेतनस्यापरोक्षतः ।
तुल्य एवं प्रबोधः स्यादन्यस्यासत्त्ववादिना ॥ १२७ ॥**

(Objection). The self is self-existent as pure consciousness is immediately known (Reply). The knowledge of the self according to you then becomes similar to that of the void assumed by the Nihilist.[Chapter 18 - Verse 127]

Purva Pakshi :

- Why separately reveal Chetana - As separate / Distinct entity... because of self.
- Effulgence of Atma - why positive revelation required ? - others Jadam.

Shankara :

- You will end up in Aparoksha Shunyam.
- I am evident in Shunya Rupam... Aham Prakashe in Shunya Rupam.
- My Buddhi didn't come to existence... Fullness of void - Not Shunyam.

Asatvadi :

- Atma = Self evident but Shunyam.

Verse 128 :

**अहमज्ञासिषं चेदमिति लोकस्मृतेरिह ।
करणं कर्म कर्ता च सिद्धास्त्वेकक्षणे किल ॥ १२८ ॥**

(Objection). That the agent, the object and instrument are known to exist simultaneously is proved by memory (E.g., when one says) ' I knew it'. [Chapter 18 - Verse 128]

Purva Pakshi :

- Wants to show Sakshi is distinct entity by some method... inference / Arthapathi... reasoning.
- Sakshi is there Distinct from Karta / Karma / Karanam, Pramana / Pramata /Prameyam.

Argument :

- By reasoning it Purva Pakshi proves that Sakshi is separate from Anatma, Then Sruti need not positively reveal Sakshi. Sruti has to do only negation.

Shankara :

- To show both require Shastram.

Purva Pakshi :

- Both can be shown by reasoning.

Uses memory : (Smriti)

- I know this - I experienced this.
- Experience before / Realisation now = Memory.
- In one Sruti - Recollection knowledge... 3 things shining.
- Karta / Karma / Karanam
- Pramata / Prameyam / Pramanam.
- All 3 shining in one memory then 4th factor required - Illumining factor... Yugapath - Ekakshane - Simultaneously.

Aham	Idam	Agyashitam
Pramata	Karma Object	Karanam

- Siddha = Evident then... Not Established.

Verse 129 : One part I Accept :

प्रामाण्येऽपि स्मृतेः शैद्ययाद्यौगपद्यं त्रिभाव्यते ।
क्रमेण ग्रहणं पूर्वं स्मृतेः पश्चात्तथैव च ॥ १२९ ॥

(Reply). Though memory is a right Evidence. Simultaneity is misconception due to quick perception. So they were perceived before one after another and afterwards remembered in the same way. [Chapter 18 - Verse 129]

- Any memory = Proof Due to established experience, Memory precedes experience.
- Experience not preceded by memory Anubava Janya... Samskara Janya Smruti...
- Seed for memory(Tree) = Anubava
- Simultaneity of memory not accepted.
- 3 not remembered simultaneously - Karta / Karma / Karanam.

Logic :

- Anubava not simultaneous... Aham Idam Janami
 - I know this / I know pot
 - Anubava A karanatvat
- } Purva Pakshi

Shankara :

- Yugapat - Sampathi...
- Do not trust your experience... Appear simultaneous because it is fast / Quick.

Traditional example :

- Picking 1000 rose petals with needle at one moment needle comes down.
- Rs. 100 Note piercing - Not simultaneous... one after another...

Factually time gap - Experientially no time gap :

- Switch on light - Place closer to light lit first, Light travels at 1,86,000 miles /seconds, experienced simultaneously.
- Sheigriyam... because of quickness - Simultaneity imagined fact.
- Kramena Grahanam, Memory... Progression Kramena...

Therefore Sakshi not separate :

- Therefore Smriti not simultaneously but gradual.

Verse 130 :

**अज्ञासिबमिदं मां चेत्यपेक्षा जायते ध्रुवम् ।
विशेषोऽपेक्ष्यते यत्र तत्र नैवैककालता ॥ १३० ॥**

Relative to, and characteristically different from, each other, the things denoted by the words 'it' and 'myself' in the sentence 'I knew it and myself', cannot be the objects of simultaneous perception. [Chapter 18 - Verse 130]

How you prove?

- If Pratyaksha negated

What is negated ?

- Any logic about anything requires Triputi.
- One piece of knowledge - One Triputi - Karta / Karma / Karanam
- For Karta - Triputi required - “Object of knowledge “
- For karma - Triputi required - “Object of karma “
- For Karanam - Triputi required - “Object of Karanam“
- In one Triputi not 3 pieces of knowledge...

Lecture 191

- 1) Can Sakshi be revealed by mere negation or require positive statement or reveal Sakshi - Nirvikara Etc...

2) Sakshi :

- Nisheda Mukhena Pramanam or Vidhi.
- Positive / Negative statement is Pramanam?

3) Shankara :

- Positive statement required to reveal Sakshi - Adhishtanam / Anusyutham / Adharam / Advayam.

4) Purva Pakshi :

- Jada 3 Dehas - And self evident Chetana Sakshi available.
- When Sruti negates 3 Dehas Chetana Sakshi left out. Self evident Sakshi revealed.
- Why we require separate Pramanam for that.

5) Shankara :

- If Jada Deha and Chetana Sakshi have proved as distinct entities, then argument correct.
- By our own method if we distinguish Jada and Chetana and Sruti negates one, other left out is proper.
- Before Sruti - We are not aware Chetanam separate from Jadam - Not established.

- 6) Consciousness as separate entity - Scientist do not accept - Because it is not established / Provable as a substance by itself... Pratyaksha or inference...
 - Consciousness is adjective for all...
- 7) Neiyayikas come to Shastra... claim Jnanam as Guna / Dharma / Adjustment of matter.

8) Purva Pakshi's : 2nd Argument :

- Sruti is proof for Sakshi... inference Anumanam.
- In every memory 3 factors involved...
- I (Karta) Remember this... Because I experienced this...

I	Experienced	This
Karta	Experiencing Vritti(Karanam)	Object

Aham Idam Agyashitam	Aham Idam Anubava
Past tense = memory	Present tense

- I hear music = Anubava... Present tense
- I heard music = Memory - Smriti
- Memory = One unit - 3 factors are simultaneously referred to Ghatam = Factors – Kartru / Karma / Karanam.

- 3 Factors must be simultaneously experienced.
- Simultaneous remembrance presupposes simultaneous experience.
- Yugapath (Simultaneous) Experience Anubava / Memory Sruti.
- If simultaneously experienced there must be 4th factor... Karta / Karma / Karana... Vyatirikta Sakshi required.
- When Sakshi is proved separately, Nisheda sufficient.
- Sruti has to separate Pramatra / Pramata / Prameya... and Sakshi will be left out.
- Nisheda Mukha Pramanam Paryaptam(Assumed)

9) Shankara :

- Yugapath (Simultaneous) Sruti and Anubava not there.
- No simultaneous experience or memory.

Accept :

- Memory / Presupposes experience, Simultaneous - Adjustment not correct.

Verse 129 :

- Pramay Yeti... Presupposes
- Each specific knowledge requires 3 distinct factors...
- Pramatra Pramata Prameyam, specific knowledge requires Triputi.
- One Triputi gives one specific knowledge.

I know	This recorder
Won't become object of knowledge	Object of knowledge

I know	My self
<ul style="list-style-type: none"> - If it becomes object of knowledge - Requires Triputi 	<ul style="list-style-type: none"> - Vritti

- Karta / Karma / Karanam - Each of these will require Triputi.
- Since 3 Distinct Entities are required, 3 Pieces of knowledge can't take place simultaneously.
- I feel it takes place simultaneously.
- I see all 3 together - All take place quickly.
- See Pot(know Pot) / Pot knowledge / Aware you have knowledge.
- Aware you are knower of knowledge (Prama)
- I know pot - your status



know status of knower of pot...

- 2 Distinct knowledge take place quickly but not Simultaneously.

Verse 131 :

**आत्मनो ग्रहणे चापि त्रयाणामिह संभवात् ।
आत्मन्यासक्तकर्तृत्वं न स्यात्करणकर्मणोः ॥ १३१ ॥**

Three things (namely, an agent, an instrument and an object) are necessary in the perception of each of the knower, knowledge and the known. (And in order to avoid a regressus ad infinitum it cannot be said that each of these three things will prove its own existence, because) the agency of the agency exhausted in proving its own existence will not be available to prove that of the instrument and the object at the same time.[Chapter 18 - Verse 131]

- For purpose of knowing / Referring to Pramata also Triputi... Kartru / Karma / Karanam - Visheta required.
- Karta absorbed in karta himself, Karta w.r.t. Himself.
- It can't be directed utilised for Karanam and karma.
- In one Triputi - One piece of knowledge exists only.

Purva Pakshi :

- Negated by grammar simultaneity of knowledge.

Verse 132 :

व्याप्तुमिष्टं च यत्कर्तुः क्रियया कर्म तत्स्मृतम् ।
अतो हि कर्तृतन्त्रत्व तस्येष्टं नान्यतन्त्रता ॥ १३२ ॥

What is desired to be governed by the action of an agent is an object of that action.
The object, therefore, depends on the agent and not on the self which is other than it.
[Chapter 18 - Verse 132]

What is Karma - object according to Pauni?

- Kartruhu - Ipsitam Tamasu Karma



Aptum Ishtam - Desired to reach, Most desired to be pervaded through action

- Object is that which is most desired to be reached through action by agent - Karta.
- Since desire belongs to Karta, karta is Svatantara... Object desired by him is Paratantra dependent / Kartrutvaha(Dependent on Karta)
- In every action, knowledge, there is Triputi - One is independent...

2 Dependent :

- If in 1 Triputi, 3 pieces of knowledge have to take place, one piece of knowledge For 2nd Knowledge to take place.

- I Karta - Svatantara
 - I Karanam - Paratantra
 - I Karma - Paratantra (Objects)
- Simultaneously each should become Paratantra and Svatantara

Grammar called Smriti here :

- Karma = Kartu Tantram
- Dependent on Karma Alone not Karana or Karma Tantram itself.

In one piece of knowledge only one :

- Karta (Knower) and one Karma (Known)
- Can't shuffle - Shuffle in 2nd Piece of knowledge.
- You can be aware of TV or yourself as observer... Can't be simultaneously conscious of TV and your head-ache... தலைவலி
- Simultaneity of experience / Memory not possible.
- Therefore you cannot distinguish distinct Sakshi also, Simultaneity of experience and memory not possible.
- Therefore you cannot establish distinct Sakshi and can't reveal it by Nisheda Pramanam.
- Therefore Vidhi Pramanam required

Verse 133 :

शब्दाद्वानुमितेर्वापि प्रमाणाद्वा ततोऽन्यतः ।

सिद्धिः सर्वपदार्थानां स्यादज्ञं प्रति नान्यथा ॥ १३३ ॥

It is only through evidences such as, words, inference, etc. And in no other way that all things become known to those who do not know them. [Chapter 18 - Verse 133]

- Require positive Pramana for specific knowledge = Vidhi Mukha Pramana.
- Positive Pramana = Shabda / Inference Anumana Artha Patti / Pratyaksha.

General Rule :

- Any object to be proved requires Pramanam.

Group Photo :

- Only see me... Atmanastu Kamaya Sarvam Priyam Bavati noticing / Seeing difference.
- Specific Vritti... w.r.t. specific problem / Person Required to have memory of that person.
- Specific cognition required, Then recognition, Pramana for Ajnani - For Jnana Utpanartham, Vidhi Mukha over.

Verse 134 - 151 :

- Adhyaksha Siddhi Vichara Sakshi Atma / Chit - Vichara.

Development :

- Sarva Padartha Naam Siddhi Pramanam, Eva all Evidence through Pramanam.

Is there exception?

- Atma is exception = Svata Siddhi.

Doubt :

- Not all objects, except Atma, as it is Svata Siddam - All require Pramanam.
- All Anatmas require Pramanam.

Shankara :

- Sarva Padartha means all.
- For Atma also require - Vidhi Mukha Pramanam.
- Because Atma Vishaya - Agyanam
- That it is Sakshi / Atma / Nirvikara is not known, Atma Vishaya Agyanam Salvat...
- For Agyanam to go, Vidhi Mukha Pramanam required - Verse 134 and 151.

Verse 134 :

अध्यक्षस्यापि सिद्धिः स्यात्प्रमाणेन विनैव वा ।
विना स्वस्य प्रसिद्धिस्तु ज्ञानं प्रत्युपयुज्यते ॥ १३४ ॥

Is the self also substantiated by means of an evidence or not? Though the self itself is independent of evidence, evidence is necessary in order to know it. [Chapter 18 - Verse 134]

Adhyaksha Siddhi



- When Adhyaksha - Sakshi is established, it is through Pramanam or without Pramanam.
- Evidence of Atma is not available for person who is ignorant.
- Therefore Pramanam required for Atma Jnanam.
- Without Pramana self evidence of Atma is not useful for ignorant without Pramana.

Verse 135 :

**तस्यैवाज्ञत्वमिष्टं चेज्ज्ञानत्वेऽन्या मतिर्भवेत् ।
अन्यस्यैवाज्ञतायां च तद्विज्ञाने ध्रुवा भवेत् ॥ १३५ ॥**

If the conscious self itself is taken to be ignorant, an Evidence is necessary in order that it may know itself. It is surely necessary in knowing the self if one (i.e., the ego) other than it be regarded as ignorant. [Chapter 18 - Verse 135]

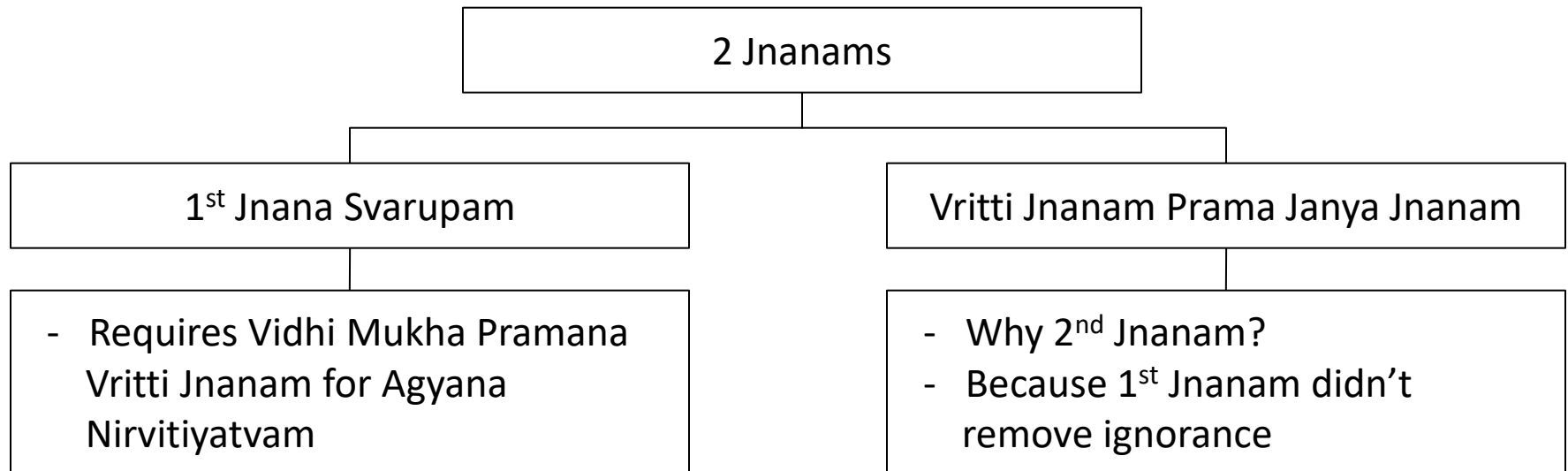
Agyanam belongs to whom? Atma or Ahamkara?

- Atma alone Ahamkara Dvara Srota / Agyani / Jnanata / Mukta...
- Svataha Atma Na Mukta, Na Baddaha Ahamkara... = Anatma Agyani.
- Whoever is Agyani - will require Vidhi Mukha Pramanam.

- If you claim Adhyaksha is ignorant, then it will require Jnanam.

Doubt :

- Adhyaksha is Jnana Svarupam then why Pramanam?
- If he is ignorant then require Jnanam, Does Jnanam require Jnanam?



- With Svarupa Jnanam he was successfully ignorant.
- Instead of Matihi... Anya Matih used, one more Jnanam required.
- Suppose Ahamkara is ignorant, being Jadam definitely requires Vritti Jnanam.

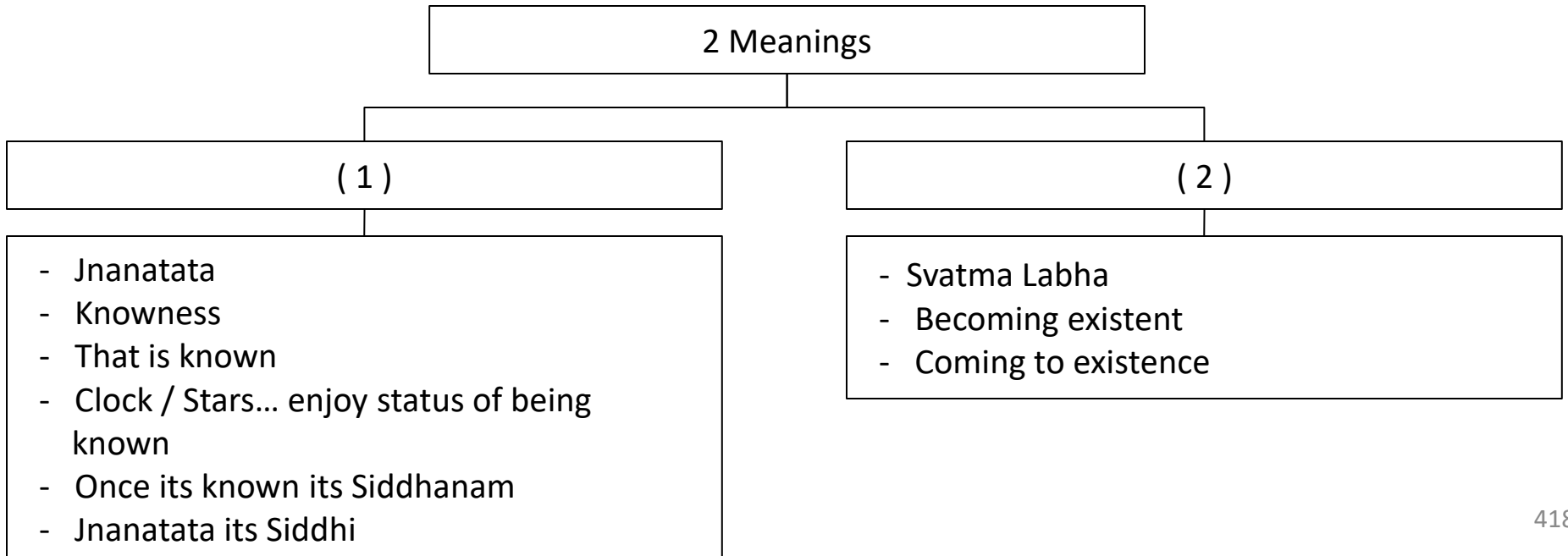
Verse 136 and 137 :

ज्ञातता स्वात्मलाभो वा सिद्धिः स्यादन्यदेव वा ।
ज्ञानत्वेऽनन्तरोक्तौ त्वं पशौ संस्मर्तुमर्हसि ॥ १३६ ॥
सिद्धिः स्यात्स्वात्मलाभश्चेद्यन्नस्तत्र निरर्थकः ।
सर्वलोकप्रसिद्धत्वात्स्वहेतुभ्यस्तु वस्तुनः ॥ १३७ ॥

Does substantiation mean being known, being endowed with existence or anything else? You should remember the two alternative spoken of in the previous verse if it means 'being known'.

As it is well-known that all things come to existence from their causes, no effort (by way of the application of an evidence) is necessary for substantiation. [Chapter 18 - Verse 136 and 137]

- Many confusions with “Siddhi” 133 onwards



2nd :

- Satta Prapti... Janma / Utpatti... coming to origination.

What is Siddhi?

- It is known? Jnanata / other?
- Coming to existence? Svatma Labaha?

Rule accepted in Anatma :

- Atma = Svata Siddhasvah - Doesn't require Pramanam.
- Pramanam Siddha Jada Padartha... Atma - Chetana?
- Don't apply General rule to Adhyaksha - Sakshi...

Sakshi :

- Should be told also... Vikalpa - Division of argument.

Verse 134 - Shankara :

- Adhyaksha Siddhi? Through Pramana - without Pramana

Siddhi - 2 Meanings

Existence That I am existence is Evident

- No Pramanam required
- Svasya Prasiddhi Pramana Viva Bavati
- Pramanam shining because of Siddhi only
- I am - No Shastram required

That Sakshi is different from Anatma

- Nitya
- Sarvagata
- Adhishtana
- Nitya / Mukta / Buddha - Jnanam requires Pramanam
- You are Brahman / Advitiya Sarva Adhishtana = Positive knowledge given by Shastram

- Nirgunatvam w.r.t. Sagunatvam
- Advitiyam... w.r.t. Sad Dvitiyam
- Adhishtana w.r.t. world
- Positive knowledge of Vyavahara / Attributes of Brahman which is sufficient to get Vyavaharakam because Bandah is Vyavaharakam.
- Banda - is relative
- Freedom - is relative
- Tvam Muktos... required to enjoy Moksha, Aham Mukta Vritti - important.
- Therefore Sruti has to give attribute positive attribute / Svarupam.

Lecture 192

1) Verse 124 to 133 :

- Vidhi Mukha Pramana Vichara by negation, Sakshi Brahman ends in Shunya Vada.
- Positive Vidhi Vapuhe Vakya required, negative Vakya Supports...
- Pratyaksha / Anumana / Shabda not uniform...

2) 1st Paksha :

- Adhyaksha Siddhi is Jnanata
- Knower is Siddhi
- One who wants to know becomes Jnayaha.

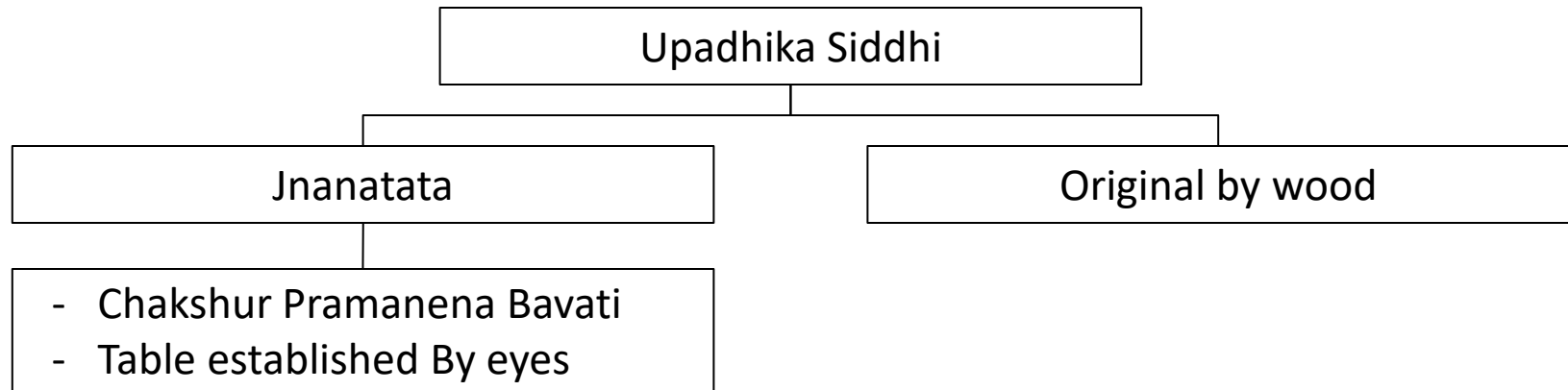
Example : why tyre puncture?

Logician :

- Your tubular instrument on successful revolution has lost its potentiality...
- Agyani should know, Agyani should give Knownness to other object.
- Jnantatve... Knownness is Siddhi.
- Agyani should know... whether Atma / Ahamkara is Agyani...
- Vidhi Mukha Pramana is required...
- Jnanata will be required... Knownness will come only through Vidhi Mukha Pramanam.
- If Siddhi understood as Jnatatvam = Svatantram Labavam / Jnantata... you should remember.

Verse 137 : 2nd Meaning of Siddhi :

- Svatma Labha - Utpatti - Origination... Then Pramana - Prameya Vichara useless.
- Pramana can't produce anything, Ghata Siddhi requires Ghata Utpyartham.
- By Anumana / Shastra / Pratyaksha... can't do Utpatti of Ghata...
- No Pramanam can produce anything...
- Ghata Siddhi requires clay / Maker / Karma.
- In Pramana - Prameya Vichara - Pramanam can't produce.
- Therefore Siddhi not origination of things...
- What can produce... go after clay... Similarly carpenter and wood... required for table.



- Both correct according to context.
- When Pramanena Prameya Vichara takes place use Siddhi - Eyes.
- Nasha / Grahana... Pramana Siddhi... Dharma Siddhi... Shastra Pramanena Siddhi...
- With specific Siddhi - Knownness comes...

- Svatma Labha Siddhi - Not through Pramana not Jnanata - Rupena - Pramana Bavati.
- Therefore in context of debate w.r.t. Jnanam / Jneyam / Jnanata... Siddhi should be understood as Jnanatatvam / Jnanata alone.
- Adhyaksha Siddhi = Adhyaksha Jnanata Agyanam Prati... Pramanena Ajnaneta Nivritti...
- Jnanata Pravirti / Aadhanam, Kutasta Deepika Panchadasi.
- Extending this rule for Atma / Anatma for both Siddhi - Jnatatvam Knownness and origination.
- Both will come only by Vidhi Pramanam.

Adhyaksha	Adhyakshyaha
<ul style="list-style-type: none"> - Sakshi - Atma - Siddhi 	<ul style="list-style-type: none"> - Sakshyam - Anatma - Siddhi not understood

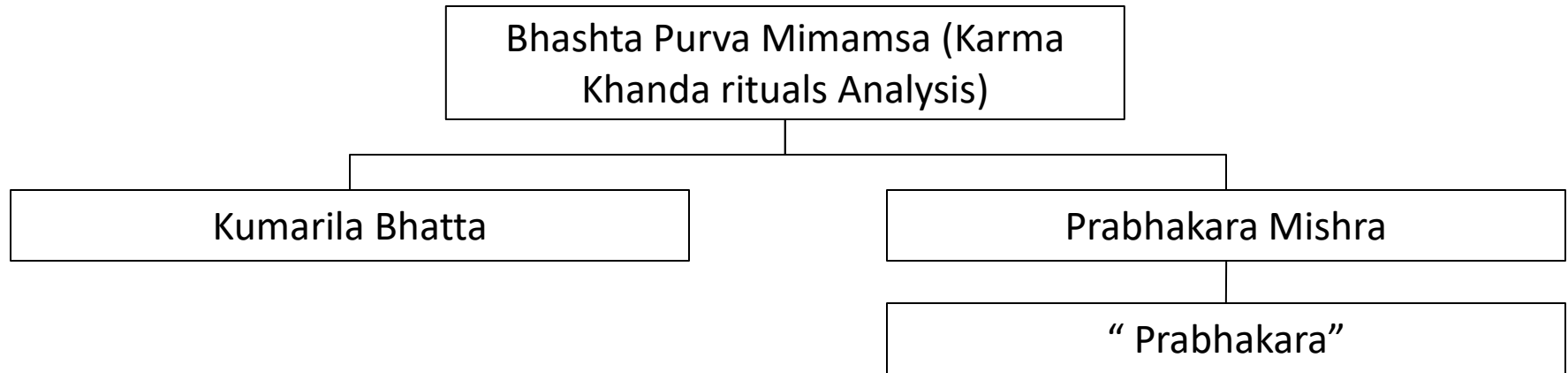
- As Utpatti - Coming to existence / Origination of Svarupam.

Verse 138 :

**ज्ञानज्ञेयादिवादेऽतः सिद्धिर्ज्ञातित्वमुच्यते ।
अध्यक्ष्याध्यक्ष्योः सिद्धिर्ज्ञेयत्वं नात्मलाभता ॥ १३८ ॥**

Substantiation, therefore, means 'being known' according to the doctrine in which the knower, knowing and the known are admitted. In the case of both the witness and the witnessed it denotes 'being known' and not 'endowed with existence.' [Chapter 18 - Verse 138]

- Vedanta Siddhanta w.r.t Siddhi in Verse 138, Jnanata = Siddhi.



Uttara Mimamsa :

- Analysis Vedanta... Upanishad Vichara
- Bhashta - Matam Siddhi - 3rd Meaning
- Jnanatata - Svatma Labaha(Anyata - Verse 136) - Discussed
- Pashtata - TA or Tvam - Pashtatvam Jnatatvam Mukshutvam.
- Both Ta and Tvam - Qualifies abstract noun.
- Atma -Svayam Prakasha Rupaha... In another case - Spashtaha - Not 3rd Siddhi.
- Table is Spashtam / Jnatam / known
- In case of Atma - Knownness need not be discussed... Others - Jnanatata only.
- Karma Karta - Etc - Becoming Spashtam.
- Evident is Siddhi... not known evident / Known is same - Shankara.
- In case of Atma - No question of Spashtam / Spashtatvam

Lecture 193

1) From 134 :

- Adhyaksha Siddhi

2) 2 Possibilities :

Jnatata	Svatma Labaha
<ul style="list-style-type: none">- Being known- Object known	<ul style="list-style-type: none">- Origination / Birth / coming to existence- Getting ones own Svarupam- Ghata Labaha - Siddhi

- Sva Satta Praptihi - when pot is created...
- Ghata Srishtaha - Ghatasya Siddhi, Creation / origination = Siddhi...
- In Pramana / Prameya context, Siddhi is only Jnantata.

Shankara :

- Doesn't totally negate
- Pramanam will not help in origination of anything.
- Clay - Pot maker Etc and pot origination... Here Ghatsya Utpatti requires Nimitta Upadana Karanam.
- Pramanam is not Karanam for any Vastu Utpatti.

Sakshi :

- Nityatvat... No scope of origination of Atma - Scope for Atma only - Only Jnantatva. 425

3) Verse 139 :

**स्पष्टत्वं कर्मकर्त्रादिः सिद्धिता यदि कल्प्यते ।
स्पष्टताऽस्पष्टते स्यातामन्यस्यैव न चात्मनः ॥ १३९ ॥**

If it be assumed that the distinctness of the agent, the object, etc, is what is substantiation (we say that) there can be distinctness or indistinctness with respect to the other (i.e., the witness) only, but not the agent. [Chapter 18 - Verse 139]

- Bhataha - Came with 3rd meaning for Siddhi.
- Spashta distinct from Svata Labha and Jnantata.
- Spashta w.r.t Karma and Karta clarity in Siddhi...
- Spashta can't come to Atma... For Anatma Vishaya, can be discussed and negated.

Verse 140 :

**अद्रष्टुर्नैव चान्धस्य स्पष्टीभावो घटस्य तु ।
कर्त्रादिः स्पष्टतेष्टा चेद्द्रष्टृनाऽव्यक्षकर्तृता ॥ १४० ॥**

There is no distinctness of a Jar to a blind man. (it is nothing more than the Jar being known) if, however, they want to predicate distinctness of the agent etc., they must admit that knowingness belongs to the self. [Chapter 18 - Verse 140]

Shankara :

- In Anatma - No Spashtaha other than known - Ness.
- Ajnata = Asparshata
- Jnanata = Sparshtaha
- Anatma is Jada Vastu and can't reveal itself.
- It has to be proved / Known by some other Vastu.
- When Anatma is not known, its existence not established - Therefore Asparshtam.
- No Sparshtaha other than Jnatata (Other than being object known)
- Ghata is Andaha - Darshana Vritti Rahitaha.
- That which doesn't have Vritti / Perception.
- It can't see or reveal itself.
- One Spashtata possible - Someone else has to know it - Knownness is Sparshtaha.

Purva Mimamsa's Question :

- In case of object (Karma / External world) No Sparshtaha other than Jnantata.
- What about karta / Prakyata / Karanam - Vritti... Not Jada - Object like pot.
- Sparshtaha in pot in Jnatata... Knowingness.
- In case of knower / Pramata, knower
- It can know and doesn't become known.

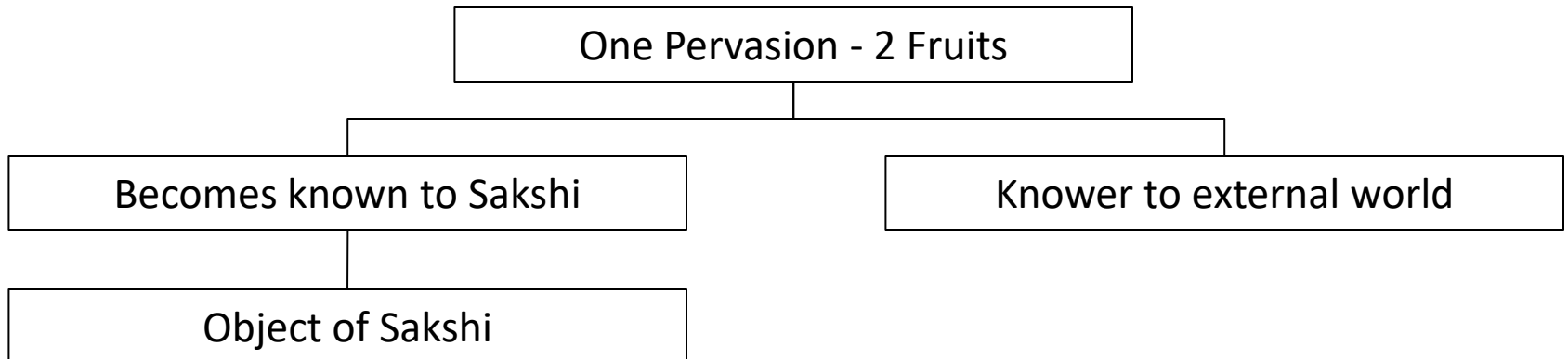
Pot Becomes	In Pramata
- Known / Knowable	- Knownness is not possible How you explain : - Knownness in Pramata? - Can't say Jnatata...

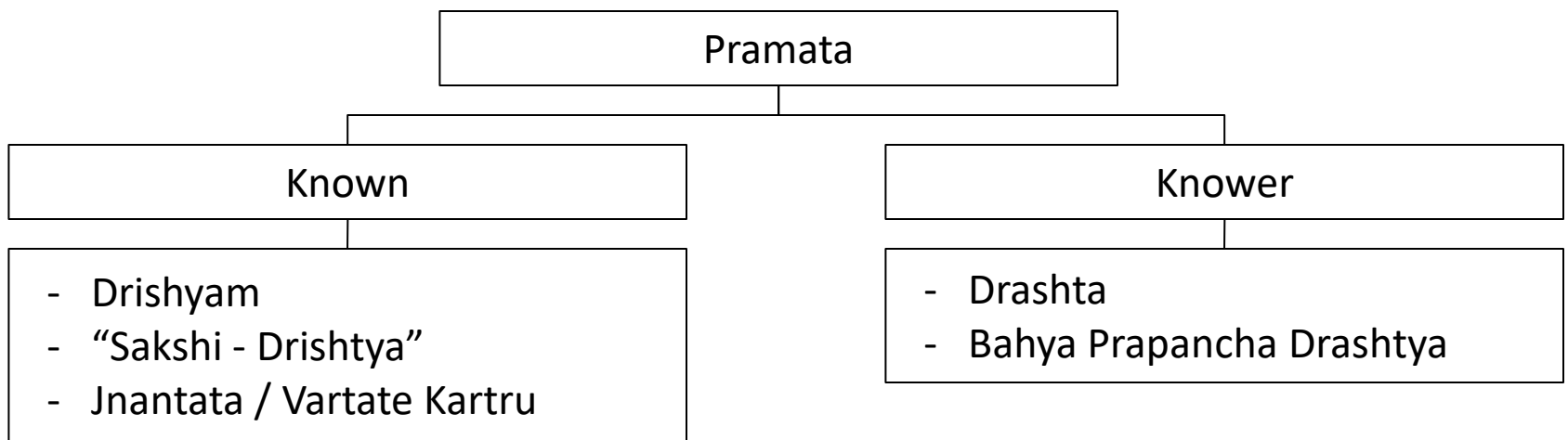
- In case of Pramata and Vritti - Jnantata is Spashtata.

If Pramata is known - who is knower?

Shankara :

- Pramata for us is Antahkarana alone and Sakshi is knower.
- Karta / Pramata = Antahkarana which is pervaded by Chidabasa.
- When Chidabasa pervades, Antahkaranam becomes known, and it becomes knower also.

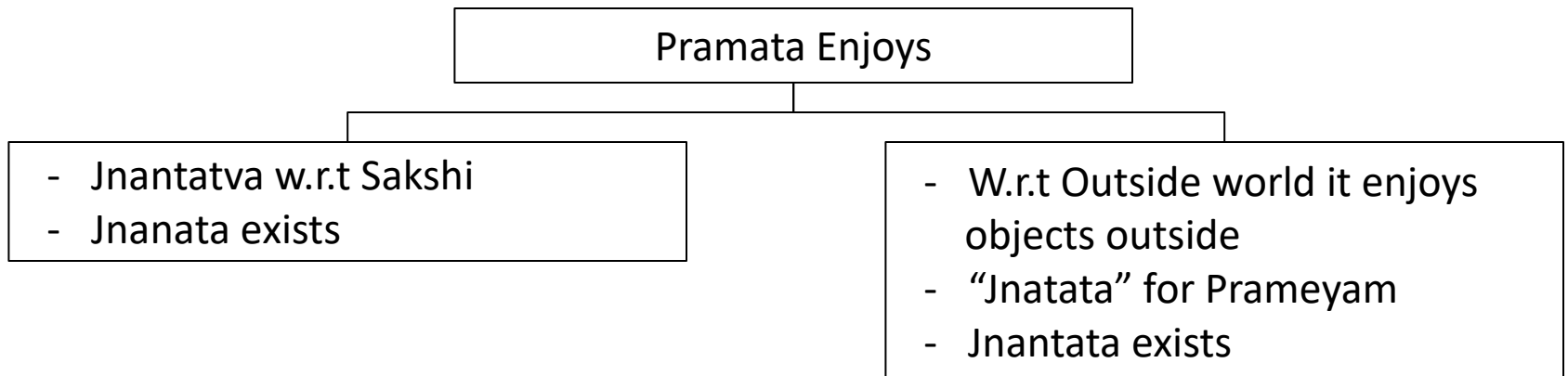




- Spashtatvam of karta / Pramata is only Jnatata.
- Spashtatvam of Sakshi is Jnanata

If Pramata is known - who is knower?

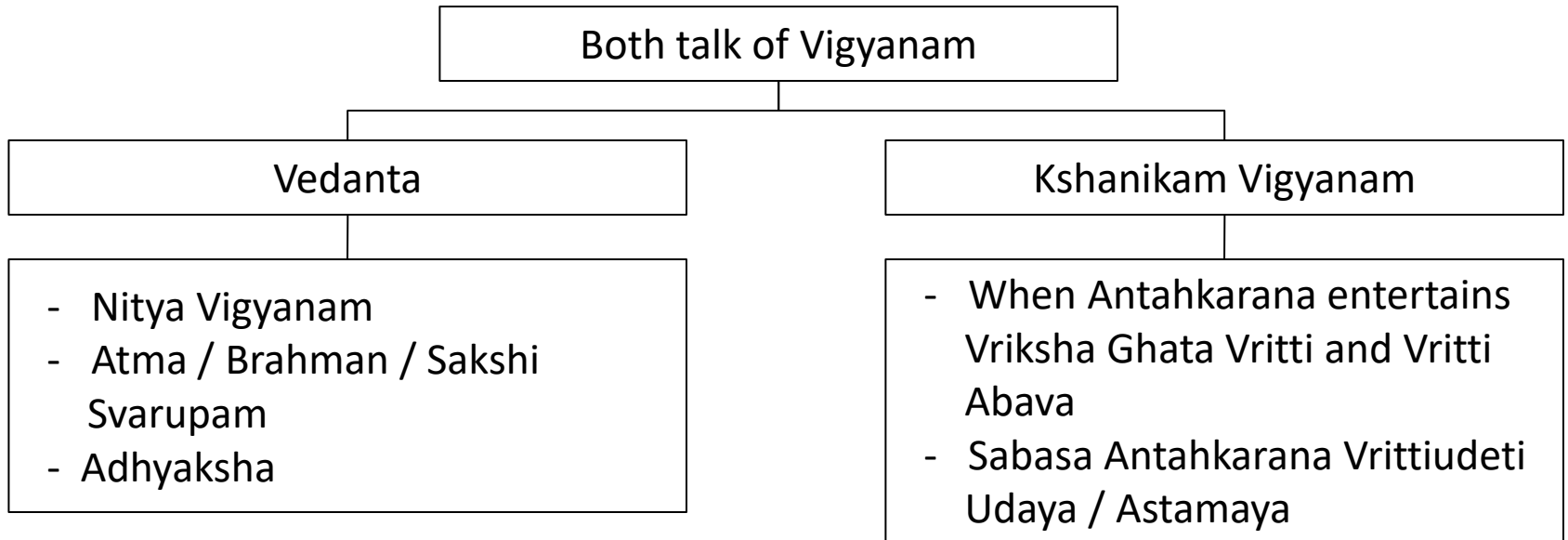
- Drishtrutva / Adhyaksha / Kartruta...
- When there is a knower, it is Sakshi.
- There is perception by Sakshi for which Pramata becomes object.



- Jnatata Vyatirikta Spashtata Nasti...

Purva Pakshi :

- Kshanika Vigyana Vadi... and Vedanta what is different?



Vritti :

- Jadam by itself - Because of Abhasa, Vritti appears to be Chetana.
- Because of reflected Jnanam, which makes it shining... Vritti - Aupacharika...
- Because of Chidabasa, it has a semblance.
- Abhasa = Semblance of Jnanam
= Semblance of chit / Consciousness
- Vritti Jnanam Dvara - Sakshi, Butam = Nityam

Purva Pakshi :

- Because of Shastra Jnana Abava can't distinguish... Vritti and Nitya Jnanam.

- Kshanika Vigyana and Chidabasa - Taken as original Chaitanya Atma by Purva Pakshi.
- He has taken Kshanika Vigyana Vritti Jnanam as Chaitanya Svarupam / Svarupa Jnanam.



← Vritti



In that Pratibimba Chaitanyam is there is our Matam

- Then it doesn't require Sakshi to illumine reflect in that.
- Therefore Pramana Vritti / Pramata doesn't require Sakshi...
- Because Vritti capable of illumining itself...
- Therefore no Sakshi required, Jnanata not required.
- We say because of Sakshi - Jnanata required.

Verse 141 :

**अनुभूतेः किमन्यस्मिन्स्यात्तत्रापेक्षया वद ।
अनुभवितरीष्टा स्यात्सोऽप्यनुभूतिरेव नः ॥ १४१ ॥**

Please tell us what benefit you derive by holding that knowledge depends on other things. If it is contended that dependence (of knowledge) on the knower is desirable (we reply that) the knower also, according to us, is nothing but knowledge. [Chapter 18 - Verse 141]

- Beginning of Kshanika Vigyana Vada - 'Purva Pakshi'

Purva Pakshi :

- Uses Anubhati... Kshanika Vigyanam
- Vritti Jnanam - which appears and disappears
 - He takes it as fundamental Svarupa Jnanam.

Shankara :

- We say Vritti Jnanam has Jnatata

Purva Pakshi :

- Pramatra / Manana / Prameyam - Triputi is false...
- Superimposition on Vigyanam alone is satyam.
- No Experencer / Experienced object or Anubava Kriya is there...
- Only one Anubhuti Vigyanam.

Shankara :

- Upon Anubhuti... Karta / Karanam... all superimposed But Anubhuti is not Kshanikam...
- It is Adhishtanam, It doesn't depend on karta / Karanam.
- It is Nitya Anubhuti - Not Anitya Kshanika Anubhuti.

Purva Pakshi :

- If you say experience / Knowledge depends on knower... it is Vigyana Vadi and Satyam.
- No separate Vigyata separate from Vigyanam.

Shankara :

- Kshanika Vigyanam is Vritti alone.
- Vritti not effulgent - Sakshi makes Vritti effulgent - (Asadi!)
- Kshanika Vigyanam which comes and goes is a type of activity.
- Ghata Jnanam = Knowing activity / Intellectual process / Kriya.
- Like Gathi going Kriya.. Requires Gandha... Karta required for Gathi Anubhuti requires Karta.
- Being Kriya, like Gathi - Gathi requires Gantha, Anubhuti requires Anubavita.
- Dependence on Experiencer... required for Anubuti / Experiencer.
- Passing experience is Kshanika Vigyanam.

Only one Anubhuti :

- Which alone appears as Anubavita / Anubhutam / Anubavaha.

Shankara :

- We say Vritti Jnanam has Jnatata because, it is illumined by Sakshi...

Purva Pakshi :

- Kshanika Vigyanam is Svarupa Chaitanyam - Svayam Prakasha Rupaha.

What is necessity of another Sakshi?

- To illumine one Deepam another Deepam not required.
- Kshanika Vigyanam illumines itself, Therefore no Sakshi required.
- Don't accept Vigneyam different from Vigyanam.
- Don't accept Triputi separate from Vigyanam.

Verse 142 :

**अभिन्नोऽपि हि बुद्ध्यात्मा विपर्यसितदर्शनैः ।
ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ १४२ ॥**

The intellect itself, though indivisible, is looked upon by deluded people as consisting of the Divisions of the knower, knowing and the known. [Chapter 18 - Verse 142]

Buddhistic Karikas :

- One Jnanam appears as Triputi...
- One Chaitanyam appears as Jnata / Jnanam / Jneyam.
- This division is unreal - Nastikas
- Chaitanyam is Divisionless.
- Divisionless Chaitanyam appears as Triputi of knower / Known / Knowledge.
- What type of Chaitanyam is the problem, Kshanika Chaitanya Atma.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Put Eva in the end... Becomes Vedanta.
- Even though Divisionless - Pramatra / Prasanga / Pramana / Abinnaha / Nirvikalpaha... because of reversed vision, Srishti vision - See divisions in Divisionless.
- Grahaya / Grahana / Grahane, Pramatra / Pramana / Prameyam.

Lakshyate - Misconstrued :

- Therefore Anubhuti doesn't depend on anything
- Anubhuti doesn't have Jnanta
- Anubhuti doesn't require Sakshi to establish this.

It reveals itself :

Verse 143 :

**भूतिर्येषां क्रिया सैव कारकं सैव चोच्यते ।
सत्त्वं नाशित्वमस्याश्चेत्सकर्तृत्वं तथेष्ट्यताम् ॥ १४३ ॥**

Actions, agents etc. Consist, according to us, (idealists), of knowledge only.

(Reply). You must accept an agent of this knowledge if you admit its existence and destruction (Every moment) [Chapter 18 - Verse 143]

- Anubuti is appearing falsely as karta / Karanam - Accessories which are required for Vyavahara.
- Subject / Object / Instrument / Beneficiary / From where / Upon what... All Mithya – Vigyanam - Eka Meva...

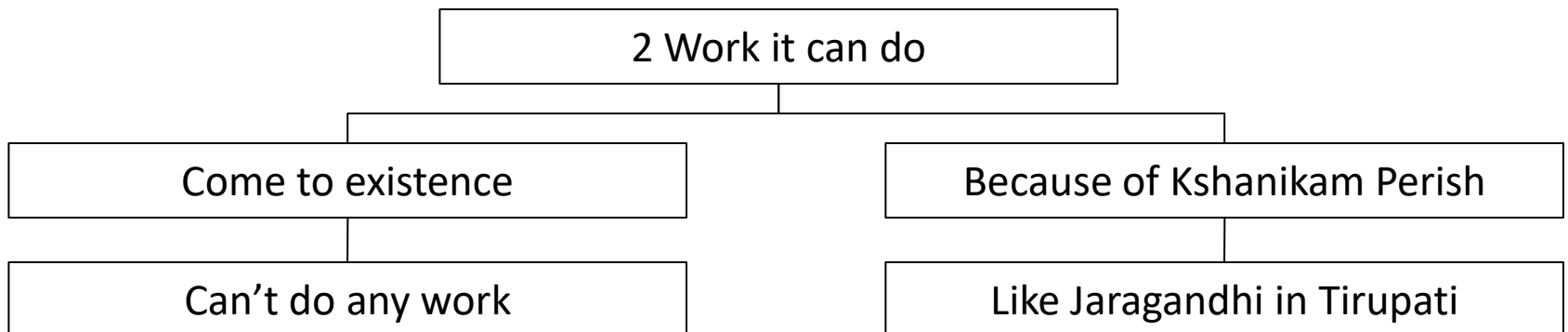


Arpanam / Havihi

- Vigyanam is action / All accessories / Subject / Object...
- No need to depend on Anubuti... Getting Jnatata.
- Verse 141 - Kshanika Vigyana Vada
- Verse 142 - Purva Pakshi
- Verse 143 - 1st line Purva Pakshi

Verse 143 - 2nd line Shankara :

- Vigyanam if Kshanika



- Vigyanam appears and disappears.
- Karta required... Whatever comes and goes is a Karyam... Ghatavatu.

Logic :

- Sakartrukatam

Our Matam :

- Anubuti is not Kshanikam / Karyam... Doesn't require Karta.
- Vritti Jnanam - Kshanikam / Karyam... Accept karta...
- For Nitya Jnanam... Need not have karta... Dependence is there not independent.

Verse 143 :

**भूतिर्येषां क्रिया सैव कारकं सैव चोच्यते ।
सत्त्वं नाशित्वमस्याश्चेत्सकर्तृत्वं तथेष्ट्यताम् ॥ १४३ ॥**

Actions, agents etc. Consist, according to us, (idealists), of knowledge only.
(Reply). You must accept an agent of this knowledge if you admit its existence and
destruction (Every moment) [Chapter 18 - Verse 143]

- 1) Adhyaksha Siddhi Vichara, enquiry into “Evident” Atma to establish Vidhi Mukha Pramanam is required to know Sakshi.

Purva Pakshi :

- Adhyaksha Siddatvat Vidhi Mukha, Pramanam not required as Sakshi is Siddha Vastu.

Shankara :

- Siddhi is Jnatata alone in Pramana Prameya context.
- Spashta means Jnanatata only
- External objects - Jnatata - Ghata
- Siddhi = Ghata Jnatata



Knowingness / Being known.

- If Pramata “Aham” is Jnatatam - For Siddhi - who will be knower?

Who is Prakasha karta? illuminating that Siddhi?

- Sakshi makes Pramata - Jnata - Upto this Bhasta Matam negated.

Purva Pakshi :

- Changed and Kshanika Vigyana Vadi came.

Why require Sakshi?

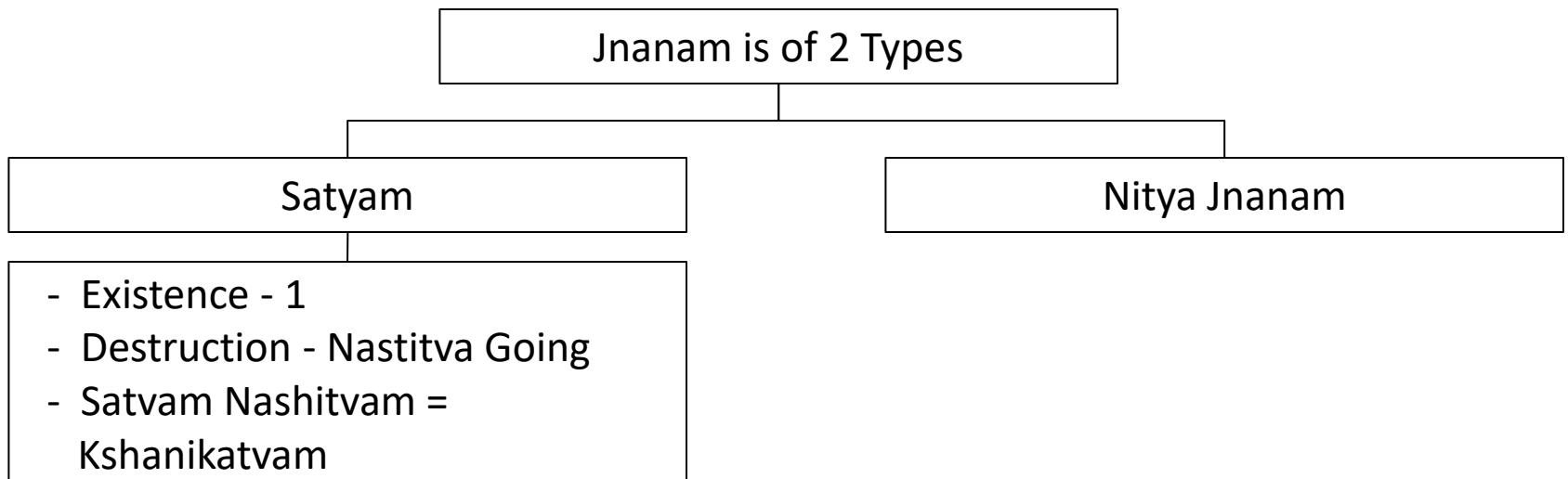
- Pramata / Aham / Self revealing in form of Vigyana Svarupam.

When it is self revealing - Why Sakshi required?

- Self revealing Jnanam alone is there, which alone appears in form of Pramata / Pramanam / Prameyam...

Triputi is False Division of this Jnanam :

- Jnanam doesn't depend on Sakshi / Pramata / Pramanam / Prameyam.
- Jnanam alone appears as Pramata / Pramanam / Prameyam.
- All Karakam(Triputi) are Jnanam.



- Verse 143 - 2nd line - Shankara refutes Vigyanam - Ok - Kshanikam is Problem.
- If Kshanikam - it becomes Karyam... Has beginning and end.
- If Karyam, there should be karta... Triputi will come back in Kshanikam.
- Pramata / Pragyanam / Prameyam... Triputi was removed by Purva Pakshi - As false appearances of Jnanam.
- Karta and Karanam come... to produce Karyam, Ghata Karta and Instrument...
- Anubuti / Buti / Kshanika Vijnam - Same.

Verse 144 :

**न कश्चिच्चेष्यते धर्म इति चेत्पक्षहानता ।
नन्वस्तित्वादयो धर्मा नास्तित्वादिनिवृत्तयः ।
न भूतेस्तर्हि नाशित्वं स्वालक्ष्ण्यं मतं हि ते ॥ १४४ ॥**

Your own conclusion is given up if you do not admit any quality belong to knowledge. (Objection). The qualities of existence etc. are nothing but the negation of their non-existence and so on. (reply). Even then knowledge cannot be liable to destruction (Every moment) as it is known by itself according to you. [Chapter 18 - Verse 144]

- Problem comes because of Kshanika dharma / Property is there.
- Kshanika means... Karyam and Karana required.

Purva Pakshi :

- Vigyanam has no dharma / Property.

Shankara :

- If you drop Kshanika dharma / Guna / Visesham /property, then your philosophy will disappear.
- If you remove Kshanikam, it becomes Nityam.

Vedanta :

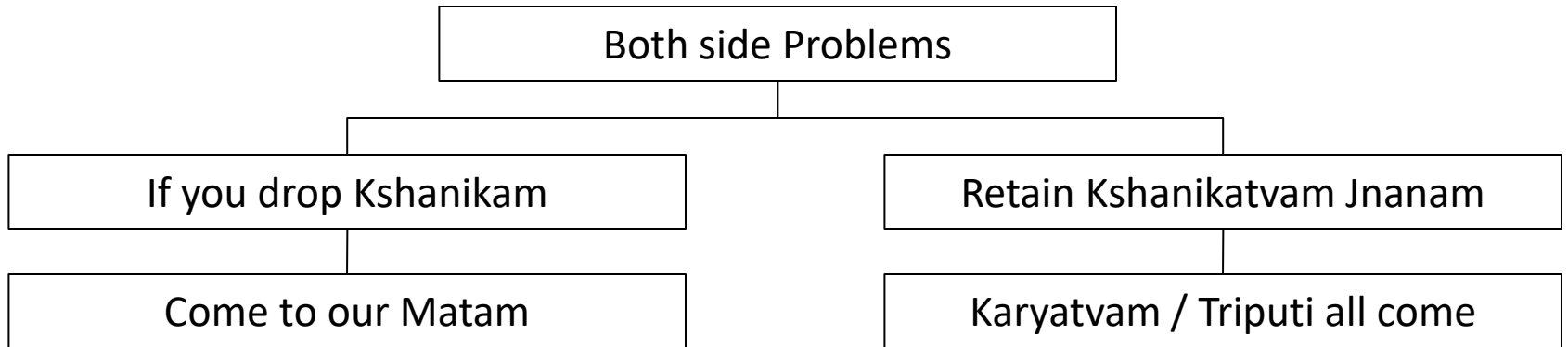
- Nitya Vigyana alone is Sarva Karanam.

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action. [Chapter 4 – Verse 24]

- If you don't accept any property Kshanika for Vigyanam... and put only Vigyanam then ok...
- You will be giving up your original position itself.



- Kshanikam = Apoha Vada... Nisheda Vada – Negation Vada / Theory.

Ooha Poha Vicharakshakaha :

- No doubt adding Dharma to Vigyatvam.
- When we add Attribute, Attribute doesn't add anything positive to Vigyanam.
- It is in the form of negation of all other attributes. Action is negation - He is Man - Not table / Donkey.

He is donkey not man :

- This is Kshanikam... Not Akshanikam
- This is Atma... Not Anatma -



Anya Apoha Vada

- Satyam Nashitvam not positive attribute but Astava / Anishtva - Negation.
- Asthitvam / Satvam..., Anashwa Nivritti, Tape recorder - Not others.

Shankara :

- Can't talk of destruction of Anubuti...
- In your Matam, Vigyanam is self revealing Chaitanyam.
- Vigyanam as self destructive can't talk of Nashaha - Because it is self revealing!
- Can't talk of destruction of 'Consciousness' Because as it is self revealing... Nasham will not come.

Verse 145 :

**स्वलक्षणावधिर्नाशो नाशोऽनाशनिवृत्तिता ।
अगोरसत्त्वं गोत्वं ते न तु तद्रोत्वलक्षणम् ॥ १४५ ॥**

Destruction has for its ultimate limit something which is self-existent. (you say that) destruction is the negation of non-destruction. A cow is defined according to you as the non-existence of a non-cow. It cannot be the definition of a cow. [Chapter 18 - Verse 145]

- Vigyanam will not be destroyed because Vigyanam has Self reveal ability.
- Nasha = Duality / Triputi reducing to one thing.

Vikalpa :

- Pramatra / Pramata / Prameya
 - Kartru / Karana / Karma
- } Should get reduced to one entity
- When duality, there is Triputi to know... When 2 - will know.
 - When duality destroyed, how we can know...

Non dual entity is there?

- In Divisionless condition, how you know...
- When you come there it is self revealing.
- He defines Nasham as everything reducing to self revealing entity / Vigyanam.
- All plurality getting reduced to Nondual, self revealing Vigyanam...
- Until then destruction process continues till Svalakshana Vigyana comes.

Avadi :

- Limit / Zenith / Climax. Nirvikalpaka Avadi Nasha.
- All destruction would have ended when, it has been reduced to Svalakshana Vigyanam.

For Lakshana Vigyanam :

- No definition - No destruction, Svalakshana Avadhi Nasha...

Tasmat - Nasha Neiva Bavati :

- Where Nasha happens there only Svalakshana Nasha comes.
- Therefore can't talk of destruction of Vigyanam.

Dosha of Apoha Vada :

- Anyonya Ashraya Dosha... Nashana = Anonya Nivritti, Negation of Non-destruction = Eternity.
- Impermanence = Negation of perseverance.
- Permanence = Negation of impermanence.

What will be known with what?

- What is cow? Negation of non cow
- What is non cow? Negation of cow

Verse 146 :

क्षणवाच्योऽपि योऽर्थः स्यात्सोऽप्यन्याभाव एव ते ॥ १४६॥

Things denoted by the word 'Momentary' are also, according to you, only the negation of things that are non-momentary. [Chapter 18 - Verse 146]

Another Dosha :

- Svaabyupava Hanihi, You can never give definition of Kshanikam.

Definition :

- Akshanikam Apohaha, opposite of Kshanikam = Nityam - Negation / Nivritti / Asatvam.
- To Understand Kshanikam, must Understand Nityam.
- No Nitya Vastu is in your Matam.
- Nityatva Angi Karam Bina... Kshanika Vada Neiva Siddhanti, giving up one's own theory...
- Accept Nityam to understand Kshanikam.
- Kshanikam understood as Akshanika Abhasa, Nityam Vastu you have to accept.

Verse 147 :

**मेदाभावेऽप्यभावस्य भेदो नामभिरिष्यते ।
नामभेदैरनेकत्वमेकस्य स्यात्कथं तव ॥ १४७ ॥**

(The idealists). As there cannot be any difference in non-existence differences are due to names only. (reply). Please, tell me how there can be Manyess in one indivisible non-existence due only to different names. [Chapter 18 - Verse 147]

Another Dosha :

- Every object is described as Abava of other objects in your Matam.

- Tape recorder = Non tape recorder Abava
- Cow = Non cow Abava
- All in form of negation-Abava.

How to differentiate anything?

- Positive 2 different entities can be differentiated.
- What is difference between cow and horse



Cow = Horse Abava

Horse = cow Abava

- No difference between absence of non horse / Non cow, No Vastu difference.

Purva Pakshi :

- Essentially things Non-different - Nama Bheda... Namō Vartate
- Deaf = Hearing impaired
- Abava can't be differentiated through names
- When all Abavas are same - Ghata - Poha / Purusha Apoha(Negation)
- Tarqam - what is not there divided into 4.
- Prag Abava / Atyanta Abava / Pradvaksha Abava / Nitya Abava.
- For one and same Abava - How can there be plurality through different names...

Put names - Lakshmana / Rama for one person and say 2 are there?

Verse 148 :

**अपोहो यदि भिन्नानां वृत्तिस्तस्य कथं गवि ।
नाभावा भेदकाः सर्वे विशेषा वा कथंचन ॥ १४८ ॥**

How can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) no negation distinguishes one thing from another, nor can special properties do it. [Chapter 18 - Verse 148]

- What is cow - Negation of non-cow

How many things are there non=cow-infinite?

- To know cow - Negate cosmos - Animals / Tape record.

Cow :

- Ashvatta Apoha = Non horse.
- All other Nishedas are same and one Nisheda enough.
- What is chain - Ashva Apohaha, No (Adjustment) small / Big Abavas.

Verse 148 :

**अपोहो यदि भिन्नानां वृत्तिस्तस्य कथं गवि ।
नाभावा भेदकाः सर्वे विशेषा वा कथंचन ॥ १४८ ॥**

How can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) no negation distinguishes one thing from another, nor can special properties do it. [Chapter 18 - Verse 148]

- Sakshi Siddhi being discussed - Yogachara / Kshanika - Vigyana Vadi...
- Doesn't accept Nitya Sakshi - Takes over Vritti as Jnanam / Svarupam.
- Vritti is Chaitanyam, other than changing Chaitanyam no Sakshi...

Kshanika Vigyanam has 2 Properties

Existence Satvam

Destruction Nashitvam disappears

- Ends in Kshanikam = Karyatvam.
- Then these should be Karanam and karakas.

Purva Pakshi :

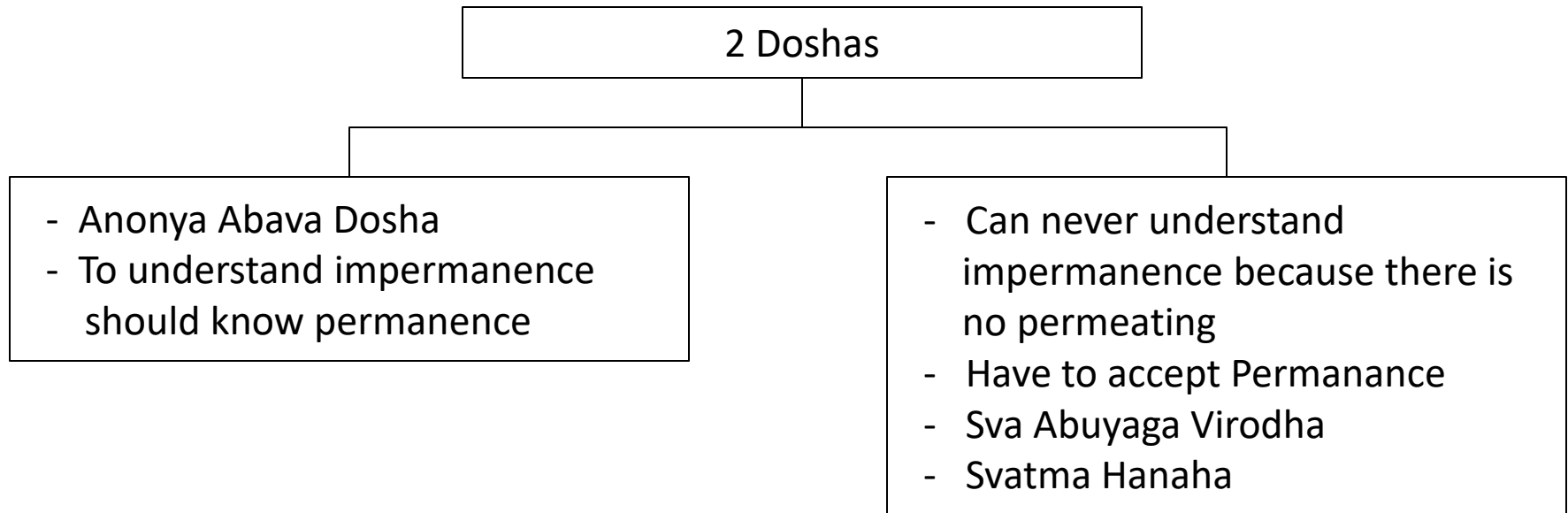
- Satvam and Nashitvam are not positive attributes but negation of attributes.
- Satvam Nashaha - Satvam Apohaha. Word = Negation of other = Apohavada.

Shankara :

- If you have to define Kshanikatvam, then you have to say Akshanitatva Abava...

Impermanence :

- Negation of permanence to understand permanence and Impermanence...
- You should have knowledge of both...



- Apoha Vada Negated w.r.t. Kshanika Vada, Now same negated with other things.
- It will not be right in context of Vyavahara transaction.
- Apoha Vada will not work in transactions.
- To know cow - Negate non Cow / Infinite
 - Negation of anything other than cow.

How to know cow at all ?

Purva Pakshi :

- Negate 1 / 2... as good as negation of all - Vikalpa - Gone.
- All negations equal to one

Shankara :

- If all negations one then objects understood by negations should be one.

I am non horse - I and Cow same?

- Cow also non horse
- Abheda / Difference / Negation can't differentiate one object from another.
- Abheda = Abava - Identical negation can't reveal different objects.
- If objects known through negation, then they can never be positive.
- Objects will be Abava Vastu... can't have Viseshanam / Attributes.
- It is a black non horse - Big absence ?
- It is a yellow Non horse - Small absence?
- In positive entities can have attribute, Colour of human beings...

Verse 149 :

नामजात्यादयो यद्वत्संविदस्तेऽविशेषतः ॥ १४९ ॥

Just as names, species, etc. Do not qualify knowledge according to you as it has no special properties, (So, the negation of a non-cow, hornless-ness etc., do not qualify a cow).

[Chapter 18 - Verse 149]

- Objects can't have Nama / Rupa Vishesha's Jati= category / Type.

Example :

- Vigyanam... Kshanikavadi...
- Vigyanam -Nirvisesham
- We are Chaitanyam Nirvisesham Jagan Mithya... Vigyana Satyam - Nirvisesha But Kshanikam.

Cause :

- Vigyanam doesn't have Vishesha, Padarthas have no Vishesha because of Abava.
- Namatvam must belong to Padartha...

How do you account for experience of plurality?

- Samvit / Chaitanyam in your Matam...
- Vigyanam doesn't have Jati / Nama Etc...
- In the same way, Padarthas can't have Nama / Jati... Because they are all Apoha / Abava / Nisheda Rupa...

Verse 150 :

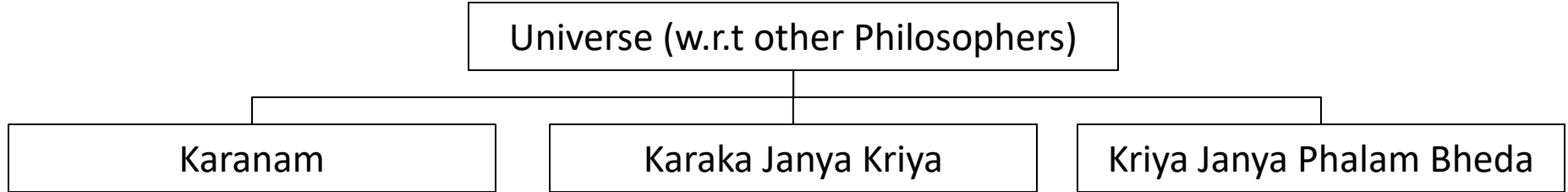
प्रत्यक्षमनुमानं वा व्यवहारे यदीच्छसि ।
क्रियाकारकभेदेस्तदभ्युपेयं ध्रुवं भवेत् ॥ १२० ॥

As you have to accept sense-perception and inference in everyday life, you have to admit difference; for they consist of actions, agents and so on.

[Chapter 18 - Verse 150]

Another defect of Kshanika Vada :

- Kriya / Karana Bheda not there
- Subject / Object / Instrument not there
- When karakas join together, Kriya - Lecture comes. If in each house - No.



- Brahman free from all 3(Karma / Kriya / Karanam) You accept Pratyayaksham and Anumana Pramana.
- Once Pramanam comes - Vishayas come and Pramata comes.
- If you are accepting Pratyaksha and Anumana in Vyavahara then you will have to accept with Pramanam.

Kriya	Karana Bheda
Action	Subject / Object

- Can't accept and not other... தேங் கொழல்... Pramata / Prameya... Table with legs.
- Dhruvam - certainly... We have to accept Brahma Satvam - Jagan Mithya.
- Kriya - Karanam have Vyavaharika Satyam and there is a Nitya Vigyanam which is Paramartika Satyam.
- Without accepting 2 orders of reality, logically will face problem.

One way :

- For Anubava - Accept Vyavaharika Satyam.
- At same time there will be one Adhishtana Paramartika Sakshi Satyam.
- You don't accept 2 orders of reality.

Will have problem :

- Accept Kriya / Karana /Phala - Bheda.

Verse 151 :

**तस्मान्नीलं तथा पीतं घटादिर्वा विशेषणम् ।
संविदस्तदुपेयं स्याद्येन चाप्यनुभूयते ॥ १५१ ॥**

Entities qualifying knowledge such as, Jars, blue, yellow, etc. And also the knower by which these are known must be accepted. [Chapter 18 - Verse 151]

- Since you are accepting Pratyaksha for Vyavahara, have to accept various attributes for knowledge / Chaitanyam / Blue / Yellow pot etc.
- Adjective must be there for knowledge, Therefore objects existence you have to accept.
- Accept attributes to knowledge.
- Without Ghata Vishaya - Viseshanam can't come for Jnanam.
- Accept Prameyam / Vishayam.
- Since you have accepted Pramana / Anumana... Have to accept Pramata.
- Objects / Prameyam experienced through Pramana.
- Therefore Kriya / Karana / Phala Bhedas are there.

Advaitin :

- Doesn't negate in Vyavahara - Only in Paramartika - He Negates.
- Kshanikam - Negates from Vyavaharika Drishti itself.
- Epistemological idealism - in Vyavaharika not there

Vedanta :

- Metaphysical - Idealism
- Accept in Vyavahara...
- Paramartika - Negate small difference

Verse 152 :

**रूपादीनां यथान्यः स्याद्ग्राह्यत्वाद्ग्राहकस्तथा ।
प्रत्ययस्तत्तथान्यः स्याद्व्यञ्जकत्वात्प्रदीपवत् ॥ १५२ ॥**

Just as the perceiver is different from colours etc, which are perceivable, so, the knower, the self, is different from the modifications of the intellect which are knowable. (Again) Just as a lamp which reveals things is different from them, so is the knower different from things known. [Chapter 18 - Verse 152]

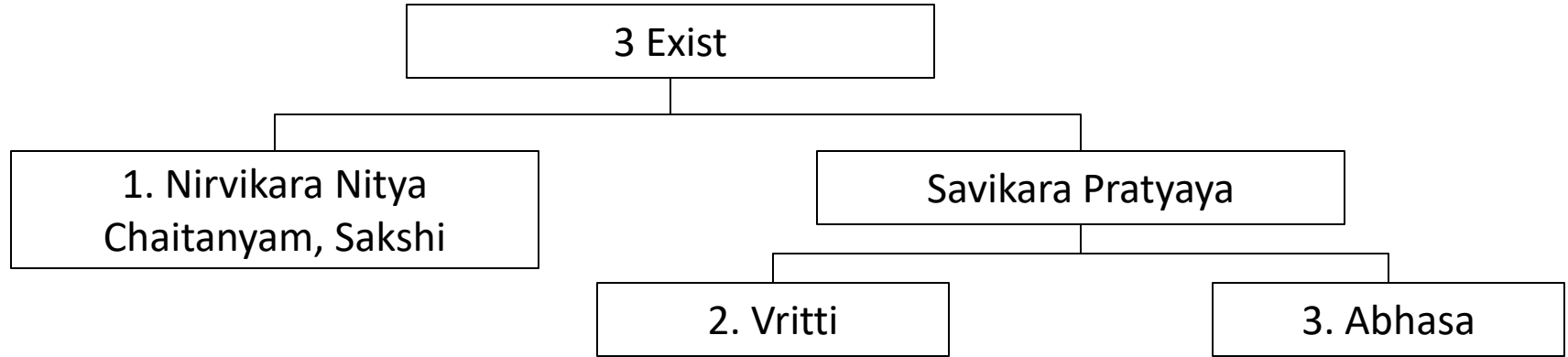
Yogachara Matam - Verse 141 to 151 :

1st :

- Bhashta Matam - Sparshtaha - Different from Jnatata and Svatma Labaha.
- Siddhi = Jnatata Eva and Svatma Labaha.
- Thus Yogachara Mata negated - Conclusion in Verse 152 Adhyaksha Siddhi Vichara concluded "Verse 134 - 152"
- Therefore you will have to accept Nitya Vigyanam - Along with Kshanika Vigyanam.
- Kshanika Vigyanam = Vritti - Not Chaitanyam.
- It has Chid - Abhasa - Chid Pratibimba.

Therefore we call it Pratyaya	Vritti and Chidabasa
Chetana because of Borrowed 'Consciousness'	Achetana

- There is Sakshi - Other than Pratyaya...
- Kshanikam - Takes Kshanika Pratyayas as Atma.
- Other than Shining Pratyaya... there is Nitya Chaitanyam.



- Savikara Kshanika Pratyaya and Nirvikara Nitya Chaitanya.
- Verse 123 - Anumana - inference to prove Sakshi different than Pratyaya. Anumanam requires Vyapti.
- Wherever there is changing illuminator, there must be changeless Sakshi.
- Yatra Yatra Savikara Prakashakaha
- Tatra Tatra Nirvikara Sakshi
- Where there is changing illuminator, there must be Changeless Sakshi.

Example :

- Yoga Shaka - Vyapti Bumi - Drishtanta = Land which brings crop of Vyapti.

From example :

- Get Vyapti inference

Example :

- Pradapaha - Fluctuating light - Savikara Prakasha.
- There is Sakshi to illuminate that.

Drishtanta :

- Pratyaya is Savikara Prakashakaha
- Pratyaya = Vritti and Chidabasa like a lamp.
- Pratyaya - illumines cloth / Ghataha..
- Pratyayas Jnanam Iti - Karanam Yuktapatyat.
- Every Pratyaya is illumining - Makes you aware, Changing Deepa - Not changeless - Deepa.
- Pratyaya revealed by Sakshi, Savikara Prakashatvat - Pradeepavatu.
- Every Pratyaya revealed by Sakshi... because it is illuminator of things like a lamp.
- Just as there is Revealer / Knower / illuminator for the Rupa / Shabda / Sparsha... Etc... they are illumined / known.
- Similarly Pratyaya must be revealed by a Sakshi.
- Rupas revealed by Something other than Rupa.
- Similarly Pratyayas revealed by something other than Pratyaya = Sakshi.

Anumanam :

- Every Pratyaya - “Vyanjanaha” (illuminator)

Pratyaya :

- Light / Deep... fluctuating Voltage fluctuation...
- All conditions of mind illumined by Sakshi Pratyaya - Not Atma.
- Adhyaksha Siddhi Vichara over.

Verse 152 :

**रूपादीनां यथान्यः स्याद्ग्राह्यत्वाद्ग्राहकस्तथा ।
प्रत्ययस्तत्तथान्यः स्याद्व्यञ्जकत्वात्प्रदीपवत् ॥ १५२ ॥**

Just as the perceiver is different from colours etc, which are perceivable, so, the knower, the self, is different from the modifications of the intellect which are knowable. (Again) Just as a lamp which reveals things is different from them, so is the knower different from things known. [Chapter 18 - Verse 152]

2 Anumanas given to establish Adhyaksha :

- 1) Yatra Yatra Grahyatvam - Tatra Tatra Anya Grahakatvam.
 - Whatever is grasped should have a grasper different from that.
 - Perceiver different than perceived.
 - Grasp = know / Perceive... Whatever is known should have a knower different from that.
 - Vyapti / Anumana = without Drishtanta - No Anumana.
 - If Rupa is Drishtantam example.

Darshtanta	Drishtanta
<ul style="list-style-type: none"> - For what example is given - Exemplified 	<ul style="list-style-type: none"> - Example

Pratyaya Darshanta for Vritti Jnanam :

- Colour grasped / Vritti Jnanam also grasped.
- Both enjoy Grasped hood - Grahayatvam.
- Shabda / Rupa / Rasa / Gandha - Grasped.
- Therefore it must have distinct grasper perceiver.
- If Vritti Jnanam is grasped there must be grasper.
- Pratyaya Vyatirikta Grahakaha.
- Therefore Rupa Grahanam / Pratyaya - Grahana Sakshi exists.

Full Anumanam :

- Pratyaya - Paksha - Grasped by Sakshi, like Rupadivat - Grahayatva.
- Perceiver different than colour / Sound / Etc.
- Similarly for Vritti Jnanam - Also has separate.
- perceiver called Sakshi - Awared / perceived / Experienced.

2nd Anumanam :

2nd Vyapti :

- Wherever there is changing illuminator there it is illumined by someone.
- Yatra Yatra Savikara Prakashakaha, Tatra Tatra Anyat Grahayatvam.
- Changing illuminator must be illumined by someone else.

2nd Vyapti :

- Wherever there is changing illuminator, there it is illumined by some one...
- Yatra Yatra Savikara Prakashakaha... Tatra Tatra... Anyat Grahyatvam.
- Wherever there is changing illuminator it must be illumined by some one else Prakashatvat.

Example :

- Deepa - illuminator / Changing... Savikara Prakashakaha
- Deepa has to be illumined by some Chetanam Deepa... Drishtanta...
- Pratyaya... Darshanta...



Like light

- Vriksha Pratyayam Ghata Pratyayam - Ghata / Vriksha Prakashayati.
- Pratyaya Aneka - Prakashayati
- Every Pratyaya - illuminator.

2nd Condition :

- Changing illuminator Sakshi = Changeless illuminator Deepa has Sakshi...
- Similarly Pratyaya must have Sakshi as in the case of lamp.

Anumana :

- Pratyaya - Sakshi - Grahya
- Known by Sakshi - Different from it.

- Savikara Prakashatvat - Changing illuminator, Drishtanta - Deepavat.
- Shankara uses Vyanjavatu - Prakashatvat.

2nd Anumana in Verse 123 :

- Adhyaksha Siddhi Vichara - Finished.

Verse 153 and 154 :

अध्यक्षस्य दृशेः कीदृक्संबन्धः संभविष्यति ।
 अध्यक्षेण तु दृश्येन मुक्त्वान्यो द्रष्टृदृश्यताम् ॥ १५३ ॥
 अध्यक्षेण कृता दृष्टिर्दृश्यं व्याप्नोत्यथापि वा ।
 नित्याध्यक्षकृतः कश्चिदुपकारो भवेद्वियाम् ॥ १५४ ॥

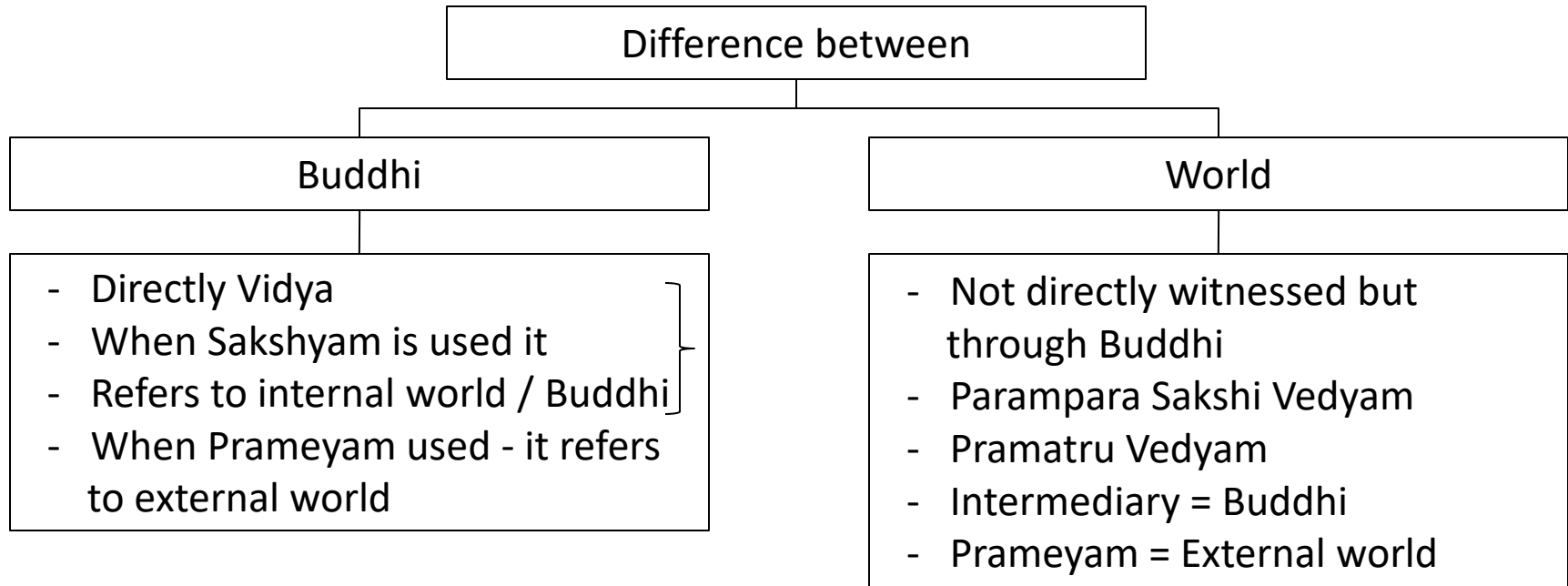
What other relation except that of the seer and the seen can there be between the self, the witness, and the modifications of the intellect witnessed by it?.

(Question) Does the consciousness of the self pervade the modifications (Really or Apparently?)

(Answer). If apparently, the eternal self must be of some utility to the intellect. [Chapter 18 - Verse 153 and 154]

New topic	
<ul style="list-style-type: none"> - Adhyaksha - Witness - What is Sambandha relationship between Sakshi and mind? 	<ul style="list-style-type: none"> - Adhyakshaya - Witnessed - Buddhi(Adhyakshaya)

- World = Sakshyam
- Buddhi alone directly witnessed.



- What is relationship between DRK - Chaitanyam with Adhyakshena Buddhi.
- Witnessed Buddhi is Drishyam / which is Jadam...
- What relationship can exist between, Sakshi and Mind except.
- Subject - Object relationship.
- Seer - Seen Relationship
- Sakshi - Sakshyam relationship
- Adhyaksha - Adhyakshyam relationship
- Verse 153 is Siddanta ↑

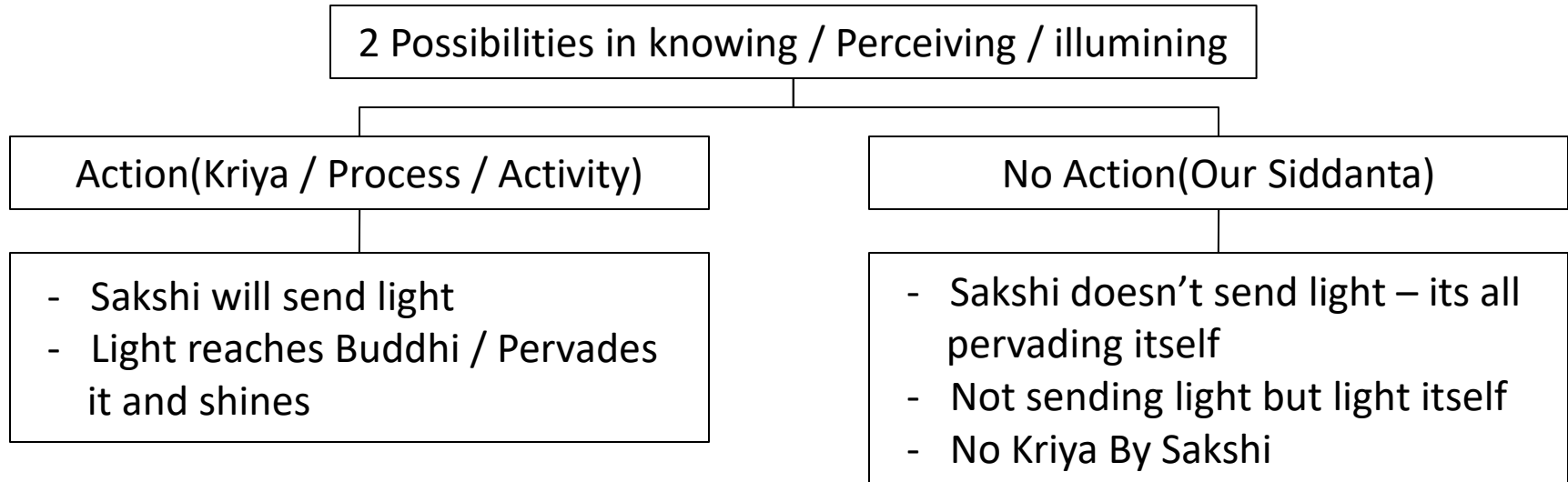
Verse 154 :

Elaboration of relationship :

- Subject - object Buddhi here not intellect - As per Tattwa Bodha but Antahkaranam – Mano Chitta / Buddhi / Ahamkara.

Mind Stuff :

- Sakshi as witness seems to do a job of witnessing / Perceiving / Knowing / illumining / Kriya seems to happen.



- Because of peculiarity of Antahkaranam, it being Sukshman in nature, it has special faculty to form Chidabasa.
- Sakshi doesn't wilfully give / Send Chidabasa.
- Buddhi because of special faculty is able to form Chidabasa... this is called Upakara. 464

- Sakshi without will does Upakaram, Sakshi caused excellence / Visesham... formed in Buddhi.
- Because of nature of Buddhi... Not Sakshi's will...

Example :

- Mirror reflecting your face - whether you will or not Reflection formed.
- When cloth is there, reflection not formed because of nature of Mirror...
- Once Upakara done, Buddhi becomes Chetanam / Known.
- Sakshi illumines Buddhi, Upakara is called illumination of Buddhi.

Doubt :

- Sakshi illumines Buddhi or Chidabasa illumines Buddhi?
- Formation of Chidabasa is illumination of Buddhi.
- Whoever forms Chidabasa - illumines Buddhi.
- Sakshi illumines - Agyanam / Buddhi / Jnana Vritti.
- Never say - Chidabasa illumines Jnanam / Jnana Vritti / or Buddhi.
- Chidabasa illumines world of objects - Sakshi illumines Ghata Vritti.
- Ghata Vritti and Chidabasa - Bahya Ghatam Prakashayati.

Sakshi :

1 st Possibility	2 nd Possibility
<ul style="list-style-type: none">- Through action sends light which pervades objects and illumines- Sakshi becomes actor Karta – Process – Savikara Anirmoksha Prasanga	<ul style="list-style-type: none">- Sakshi all pervading Buddhi gets Upakara and becomes shining and capable of illumining- In Buddhi there will be excellence

Additional faculty :

- Buddhi by itself Jadam, In presence of Sakshi - Buddhi becomes Chetanam.
- Chetanam - Enlivening of Buddhi is Upakara -

Is Chidabasa - Vyavaharika / Pratibasika?

- Buddhi gets additional Shakti - Faculty arises.
- In Buddhi - Becomes Ahamkara - நான்...
- Karta Bavati - Bokta Bavati

Advantage :

- Sakshi doesn't do... Remains Kutasta / Druva / Achalam.

Gita - 12th Chapter :

- Etvakshare Nirsheya... Avyaktam - Upastate Avyakta... Butahite Rataha.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२-३ ॥

Those who worship the imperishable, the indefinable, the Unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal...[Chapter 12 - Verse 3]

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto me. [Chapter 12 - Verse 4]

Verse 155 - Answer in Verse 87 :

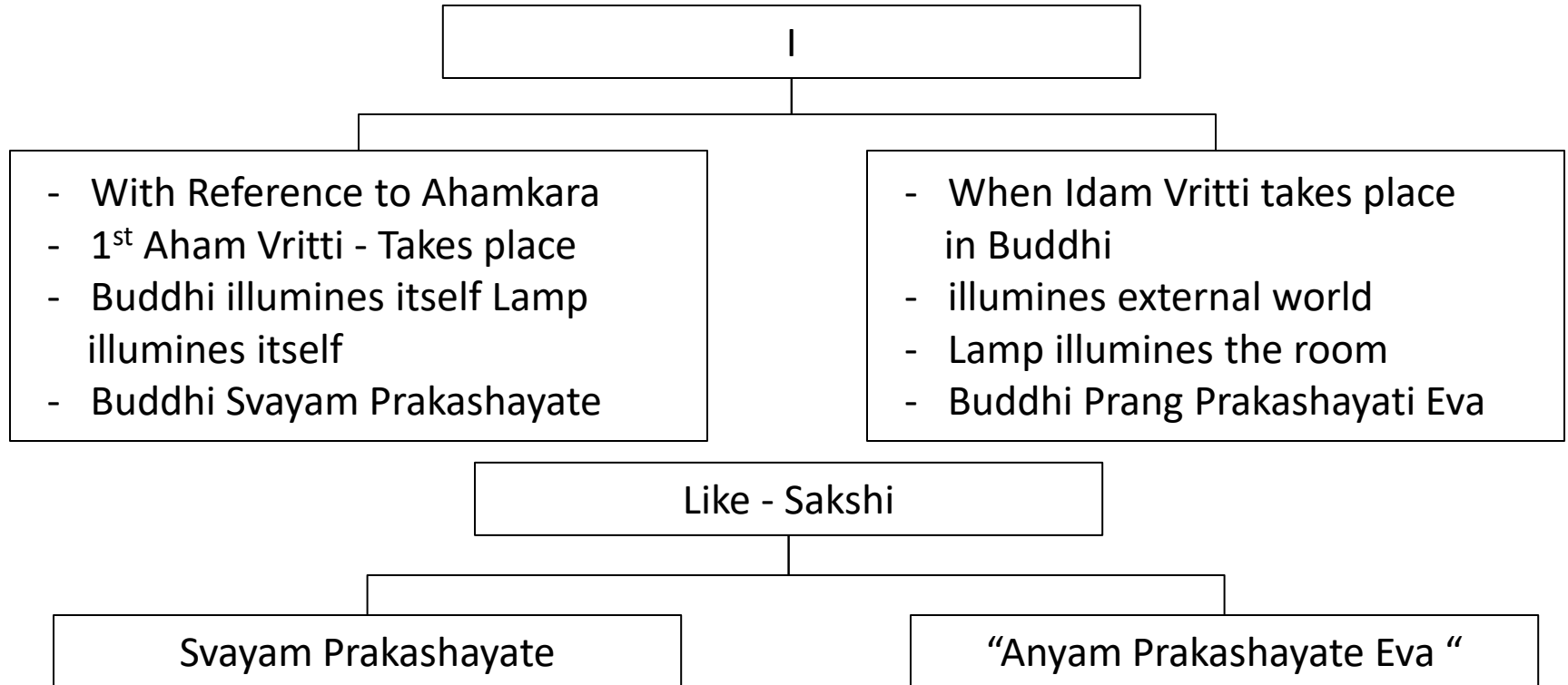
स चोक्तस्तन्निभत्वं प्राक्संव्याप्तिश्च घटादिषु ।
यथालोकादिसंव्याप्तिर्व्यञ्जकत्वाद्विद्यस्तथा ॥ १५५ ॥

It has been said before that the benefit derived from (the proximity of) the self by the intellect is that it appears conscious like the former. Being a revealers the intellect, like light and so on, pervades objects such as Jars etc. [Chapter 18 - Verse 155]

- Excellence = Buddhi becoming as though Atma, “Chetanaha” Similar to Atma – “Chit Svarupa”.

Atma	Buddhi
<ul style="list-style-type: none"> - Shine (Prakasham) - illumines(Prakashakavatvam) 	<ul style="list-style-type: none"> - Shines - illumines - Other objects

Atma illumines Buddhi	Buddhi illumining world
Nirvikara Rupena Prakashayaticha	Savikara Rupena Prakashayati process / Vritti involved



What is reason of Buddhis excellence? Buddhis Shakti...

- Upakara of Sakshi... important difference

Sakshi	Buddhi
<ul style="list-style-type: none"> - Nirvikara Rupaha - Prakashayate - Sakshi doesn't require Vikara of Vritti to illumine itself or others - Nirvikara Chetanaha - Upakara = Chin Nibatvam "Verse 89" 	<ul style="list-style-type: none"> - Savikara Rupaha Prakashayata / Prakashayaticha - Buddhi to function, uses Vikara of Vritti - Savikara Chetanaha - Once Buddhi has formed / Got Chidabasa, then Buddhi pervades external Objects along with Chidabasa, illumining all of them <p>Said in Panchadasi :</p> <ul style="list-style-type: none"> - Vritti Vyapti 1st - Removes ignorance - Phala Vyapti 2nd - illumines object - This is Vedanta Prakriya of perception

Science :

- Light enters eyes, goes to retina, neurons change, image formed.

Shastra :

- Not light getting into mind Sukshma Manaha going out... Can't see because Sukshmam.
- Nana Chidraghata... Vritti Jnanam... Not Sakshi all pervading(Doesn't go in / out)

Example : 2 Stages :

- Sakshi blesses intellect by giving Chidabasa.
- Buddhi pervades external Object.

Example :

- Light travels from source and Pervades object and illumines.
- Light not all pervading... Action - Light goes out and travels.

Switch on :

- Light travels fast, therefore appears all pervading.
- Buddhi goes out and pervades object because both are illuminators (Light / Buddhi – travel and pervade)
- Buddhi has capacity because of Sakshinaha with Sakshi (Chinmaya's electricity).
- Vyanjavatvat - Samyapy Ghata Drishta.

Verse 156 :

**आलोकस्थो घटो यद्वद्बुद्धयारूढो भवेत्तथा ।
धीव्याप्तिः स्याद्वटारोहो धियो व्याप्तौ क्रमो भवेत् ॥ १५६ ॥**

Just as a Jar placed in the sun may be said to be brought to light, so, an object in the intellect may be said to be brought under its cognizance. This bringing to cognizance is nothing but being pervaded by the intellect. Objects become pervaded by the intellect one after Another. [Chapter 18 - Verse 156]

- Pot kept within Range of light mounts / gets into light.
- Similarly pot climbs / enters Buddhi... Arudhaha - Going on.
- Pot entering... Minds pervasion in pot “Idiom” of Shastra.
- Adhyaksha - Adhyakshaya...

Verse 156 :

**आलोकस्थो घटो यद्वद्बुद्धयारूढो भवेत्तथा ।
धीव्याप्तिः स्याद्बुद्धारोहो धियो व्याप्तौ क्रमो भवेत् ॥ १५६ ॥**

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Adhyaksha Sakshi	Adhyakshyam Sabanda Sakshi
<ul style="list-style-type: none"> - illumines Antahkaranam directly and indirectly the world - Not Action - In presence of Sakshi, Antahkaranam forms Chidabasa and formation of Chidabasa is called illumination of Sakshi 	<ul style="list-style-type: none"> - Antahkaranam illumines world - Buddhi itself becomes capable of illumining the external world and Buddhi gets title Pramata

Buddhi Upakara :

- Upakara taken by Buddhi - Not given by Sakshi.
- Otherwise Kriya will come Sakshi is Sannidhi Matrena - Kenishtam Patati... Manaha(Keno Upanishad)
- I Sakshi convert Buddhi into Pramata first, And thereafter becoming one with Pramata... I illumine external world.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 - Verse 1]

- Through Pramata illumine external world.
- Pramatra Basyam or Pramatra Dvara Sakshyam Basyam.
- Aantara Prapancha = Mental world is Sakshi Basyam, Buddhi and Sakshi both illuminators.
- Both getting this status is called Buddhaha - Chin Nibatvam / Tulyatvam / Samyatvam.
- Chidabasa in Buddhi at time of perception.
- “Chidabasa “ in Buddhi at time of perception goes to external object and pervades external object. =

Dhi Vyapti / Vritti Vyapti :

- Only through 5 sense organs this happens... Vritti Vyapi.

Example :

- Jnanam Yastu Chakshu Vadhi Karanath Dvara Bahi Spandate, Chakshu / Srotra / Grana Vritti Dvara Spandate.
- Buddhi goes out... Outgoing Buddhi pervades object.

- Shapeless Buddhi assumes shape of object called Vritti - Tadakara Banam.
- Manas Avastha = Vritti
- No ocean and “ Vritti is water”
- Buddhi = water - Shapeless... Whatever container it occupies, water assumes form of container.
- When Buddhi pervades object, takes that shape.
- Chidabasa also pervades object and object shines called Phala Vyapti.
- Sakshi pervades Buddhi and Buddhi pervades object.

Example :

- Light pervades object - Originates from source.

Verse 156 :

- Objects / Pot / Climbs light.
- Similarly objects within Range of light source / enters light source.
- Similarly object within Range of Buddhi / Chidabasa enters Buddhi - Means Buddhi pervading = Vriya Rupaha = Vritti Vipathihi.

2 illuminators / Dvayam Prakashakaha /
Basakaha

Sakshi

- Original with chit Svarupam
- No process / No formation of Vritti
- No action / No Kramaha Akramaha – Prakashate (Hastamalika)
- Sun Above - illumines whole earth not city by city
- illumines all happening in Buddhi Simultaneously

Buddhi

- With Chidabasa called Pramata
- illumines through process of formation of Vritti – Therefore illumination is action
- It takes place one after another, not simultaneous
- Ghata / Phata / Vriksha Jnanam one by one
- Kramataha Pravartate order / Gradual 5 senses can't function simultaneously
- Eating and Tv(Conscious)... Not Tasting(Mechanical)
- Torch light illumination

Verse 157 :

पूर्वं स्यात्प्रत्ययव्याप्तिस्ततोऽनुग्रह आत्मनः ।
कृत्स्नाध्यक्षस्य नो युक्तः कालाकाशादिवत्क्रमः ॥ १५७ ॥

The intellect pervades an object (and assumes its form) when the object is revealed through the help (i.e., the reflection) of the self. Like time and space the all-pervading self can have no order or succession (in pervading objects).
[Chapter 18 - Verse 157]

How Buddhi illumines objects? Pratyaya Vishaya Vyapti?

- Buddhi pervades objects through any sense organ... Pratyaksha Pramanam.
- Sakshi's Anugraham = Abhasa continuous Chidabasa Utpatti.
- Light pervades hall in one go but shines / Pervades each person and illumines as they walk on stage.
- Shining Krama in arrival but light illumines in same way.
- Forms come and go... Sakshi is there uniformly without any change = Vrittahe Vyaptihi.

Sakshi illumination :

- No order possible in case of Sakshi... which is witness of Everything.

Example :

- Like Kala - Pervades every object / India / USA...

- Everything functions in time
- Time doesn't function in time
- Time pervades everything simultaneously.
- Akasha pervades everything simultaneously (Not in order - Kramyaha)

Verse 158 - Another difference :

**विषयग्रहणं यस्य कारणापेक्षया भवेत् ।
सत्येवं ग्राह्यशेषे च परिणामी स चित्तवत् ॥ १५८ ॥**

A thing like the intellect that depends on the agent etc. In pervading its objects and does not pervade all objects at the same time, (some being always left unprepared), is liable to transformation. [Chapter 18 - Verse 158]

Pramata	Sakshi
<ul style="list-style-type: none"> - Parinami - Changing illuminator - illumining is verb - Action - illumination depends on instrument – Karana, Apekshaya - Vishaya Grahyatva - Needs eyes / Ear / Skin / tongue / none to get different Vrittis - Light external condition required 	<ul style="list-style-type: none"> - Aparinami - Changeless illuminator - illumining Svarupam not Verb

- For every illumination there are other objects not illumined - Sesham - (Baki)
- Front / Not back... Grahya Sesha - Baki not illumined.

Vyapti : Inference

- Any illumination which has Grahya Sesha and Karana Apekshaka will be Parinami – changing.

Sakshi :

- Has no Karana Apeksha
 - Has no Grahya Sesha
 - Svayam Prakashayate, illumines without instrument.
 - Bava Padartha and Abava Padartha - illumined concept of Abava... Kutasta Deepa – Panchadasi
 - Jnantata / Ajnatata... Padartha illumined Chinese knowledge / ignorance illumined.
 - Absence of instrument(Sense organs and Mind) illumined by Sakshi Biggest realisation.
 - Suppose Sakshi requires instrument to illumine, then absence of instrument can't be illumined by Sakshi, Then Sakshi will require Instrument.
 - Sakshi doesn't require Sense organs or Mind to illumine.
- 1) No Karaka Apeksha.
 - 2) No Grahya Seshatram - Nothing left out.
- If something left... Can't talk about what's left out.

- To talk about left out, you must know.
- Tadeva Shukram... nothing can go behind Sakshi...
- Aparinami - Changeless for which illuminator, illumination depends upon an instrument and in which there are illumined objects, Such illuminator is Parinami - Changing illuminator.

Example :

- Mind - Requires Chittam has Grahyam and Sesham, Therefore schools required.
- In Sakshi... Karana Apeksha and Grahya Sesha not there.
- Therefore Sakshi is not Parinami... Sakshi is not changing, unlike mind.
- No example for Sakshi Gaganam - Gagana Karam.

Verse 159 : Crucial Question :

**अध्यक्षोऽहमिति ज्ञानं बुद्धेरेव विनिश्चयः ।
नाध्यक्षस्याविशेषत्वान्न तस्यास्ति परो यतः ॥ १५९ ॥**

It is to the intellect and not to the self which immutable that the knowledge 'I am Brahman' belongs. Moreover the self is changeless because it has no other witness.
[Chapter 18 - Verse 159]

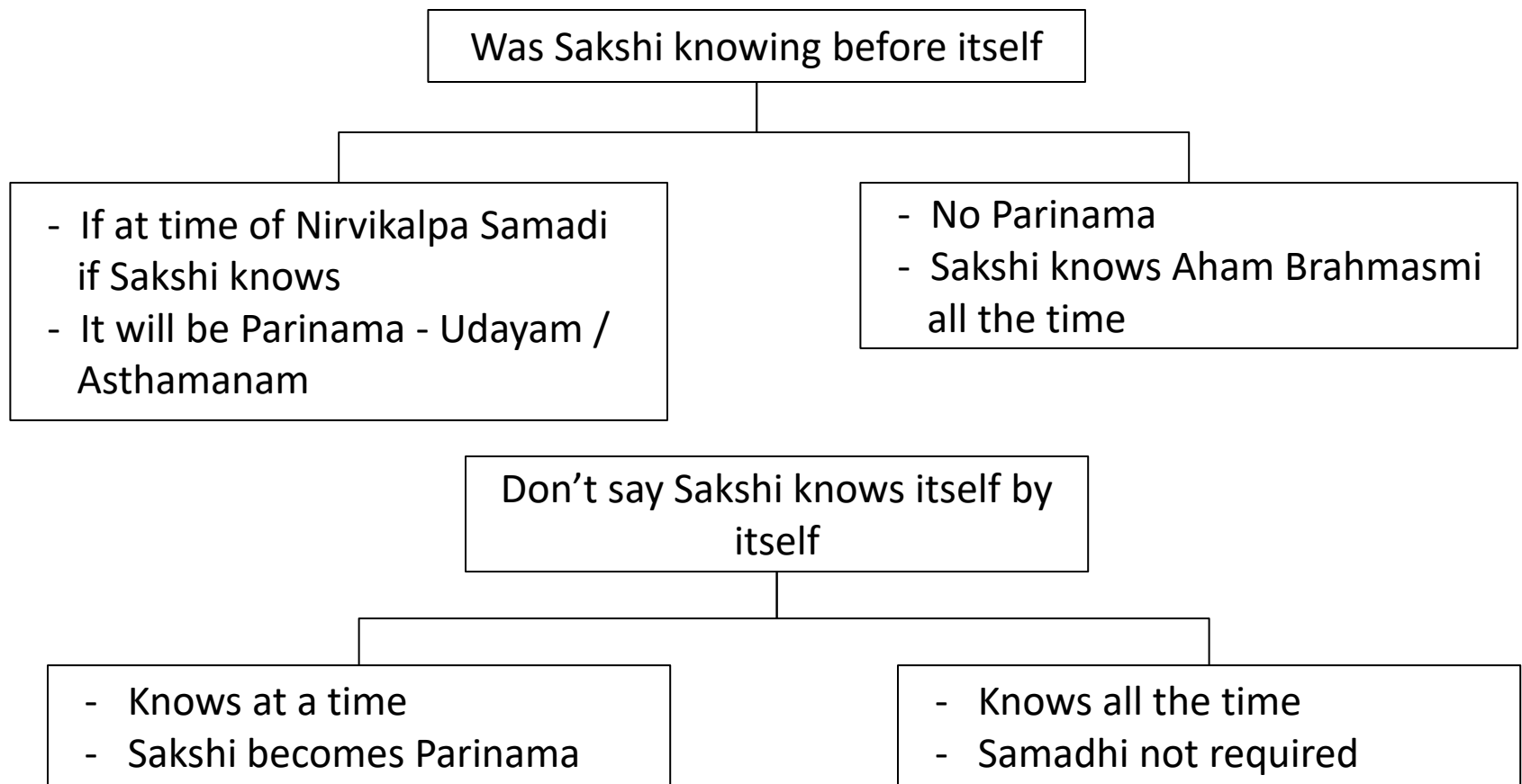
- Aham Brahma Asmi - Jnanam comes under Buddhi Jnanam or Sakshi Jnanam.

What's difference?

Buddhi Jnanam	Sakshi
<ul style="list-style-type: none">- Process involved- Instrument / Vritti / Order	<ul style="list-style-type: none">- Jnanam no process / No order- No instrument

- Aham Brahmasmi involves process / Requires Vritti - Has beginning...
- For arousing Vritti - Instrument required.
- It is Vritti Jnanam - Born out of Shastra / Shabda / Teacher's words are Pramanam.
- If it is not a process, all will be wise - Shastra /Guru / Sadhana Chatushtaya Sampatti / Vyatharya Prasanga Dosha.
- Amantrat Adhi - conditions required... Belongs to Buddhi.
- Don't transcend Buddhi... means don't listen - Samadhi / Sleep..
- Buddhi must undergo transformation called Vritti Pramana.
- Buddhi Vinischitaya - conclusion of Buddhi alone... Involves Vritti Parinami /process.
- Why cant it belong to Sakshi(Aham Brahma Asmi)
- Why Sakshi can't know Aham Brahma Asmi?

Does Sakshi Know?



- Only Buddhi has to know... “Pramanam required”
- In Jagrat alone - Buddhi aware... Jnanam can be take place.
- In Svapna / Sushupti... No Jnanam - Buddhi passive / Semi active.
- Aham Adhyaksha Jnanam - Adhyaksha Na Bavati
- Doesn't belong to Sakshi - Because Sakshi is Nirvisesham / Kutastam / Aparinami / Sakshi can't know.

Purva Pakshi :

- Let us say Sakshi is also Parinami...
- Buddhi is Parinami... will require another Sakshi to illumine Sakshi.
- Therefore Sakshi has to be Aparinami
- Therefore no other Sakshi, Aham Adhyaksha Buddhaha Bavati.

If Buddhi Says :

- Aham Sakshi will it be right knowledge or not.
- If it is, it will be Mithya Jnanam, then Katam Mokshaha?

Verse 159 :

अध्यक्षोऽहमिति ज्ञानं बुद्धेरेव विनिश्चयः ।

नाध्यक्षस्याविशेषत्वान्न तस्यास्ति परो यतः ॥ १५९ ॥

It is to the intellect and not to the self which immutable that the knowledge 'I am Brahman' belongs. Moreover the self is changeless because it has no other witness.
[Chapter 18 - Verse 159]

1) What is Adhyaksha - Adhyakshyam Sambandha?

- Sakshi - Sakshyam Sambandha
- I Sakshi - Pramatra Sambandha

2) Relationship :

- In presence of Sakshi... Antahkaranam gets Chidabasa... When Chidabasa is formed 2 things happen simultaneously.
- a) Jada Antahkaranam begins to shine with awareness - Prakashyate by formation of Chidabasa.
- Not action by Sakshi.

Right Expression :

- In presence of Sakshi, Buddhi gets Chidabasa and shines... = Upakara takes place in Buddhi.
- Receives help in presence of Sakshi, Upakara - called Sakshi illumining Buddhi.

b) Simultaneously Buddhi gets status of illuminator of external world.

- Not 2 different processes “Prakashakam Status”

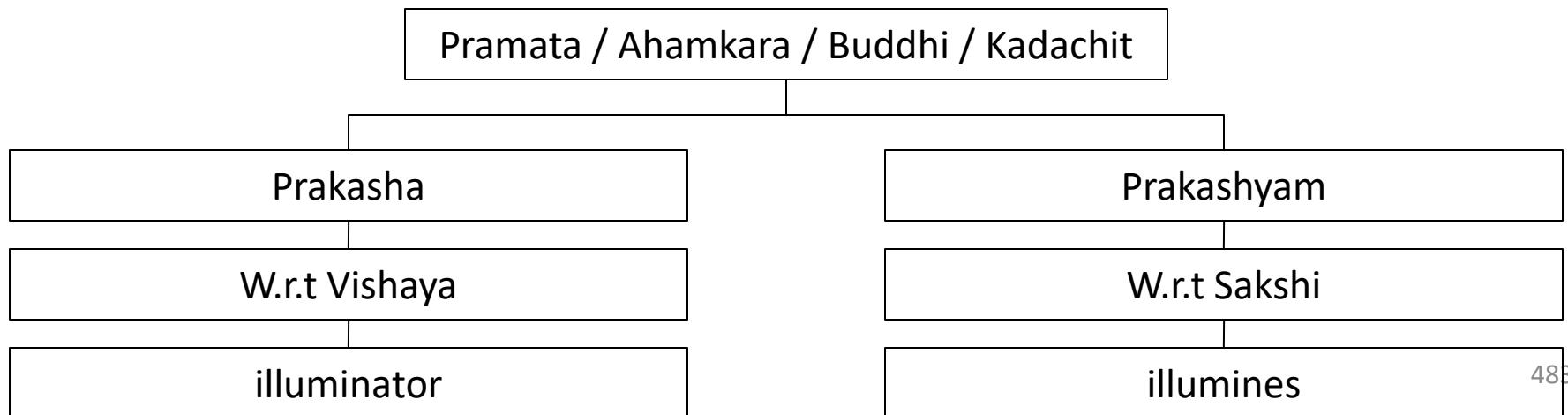
How one Buddhi both Prakashyam and Prakashakam?

- Paras Para Virodha Dharmatvat, Are you father or son? both simultaneously.
- “Drishti Bhedaha” Apeksha Buddhi Bhedaha standpoint different.
- Sakshyam Drishtya... Prakashyam Bavati.
- Bahir Vishaya Drishtya Prakashakam Bavati.

This Buddhi is Pramata / Ahamkara :

- Ahamkara / Sakshi - Prakashyam
- Ahamkara / Vishaya - Prakashakaha

Vishaya	Sakshi
<ul style="list-style-type: none">- Always / Nitya Prakashayaha- illumined	<ul style="list-style-type: none">- Always / Nitya Prakashaka- illuminator



3) Atma Jnanam Happens in Buddhi or Atma?”



“Aham Brahma Asmi “

- If it is happening in Sakshi... Don't require Buddhi / Sadhana Chatushtaya Sampatti / Sravanam / Mananam / Nididhyasanam - Sakshi alone required.
- Transcending mind will create problem... Still thoughts - Reduce intellect to non functioning intellect and Sakshi will illumine itself...
- Sakshi Svayam Prakashayati... Atma Jnanam Janati.
- Jnanam Sakshinaha Na Bavati... Jnanam belongs to Buddhi.
- Nirvikalpa Samadhi - useless w.r.t. Gaining Jnanam... Because Buddhi is not functioning.
- Sakshi is in Samadhi but Buddhi has to gain knowledge.
- Important mantra - Learn by heart (Verse 159)
- Buddhi doesn't function in sleep / Samadhi...
- Therefore No Jnanam in sleep / Samadhi - No fresh knowledge in dream.
- In class only - Jnanam, Na Adhyakshasya Jnanam.
- Jnanam does not take place in Atma... Aviseshatvat...
- Pramana Janya... Jnanam involves Vritti Vikara.

Sakshi - Nirvikara - Katham Sambavati?

- To know Vikara of Sakshi - will require 2nd Sakshi.

Purva Pakshi :

- Jnanam belongs to Buddhi.
- Can Buddhi say Aham Brahma Asmi.
- Can Kutasta Say Aham Brahma Asmi.
- Buddhi is not Brahman / It is Savikaram / Pramata / Ahamkara.
- Tasmin Tat Buddhi or Atasmin Tat Buddhi



Knowing one thing other way.

- Right / wrong knowledge... Buddhi says Aham Brahma Asmi.

How can wrong knowledge liberate a person?

- Katham Brahmatva Jnana - Moksham Dadami?
- We are all experts in wrong knowledge - Not liberated yet.
- Kutasta has right to say - Aham Brahma Asmi right knowledge.
- Kutasta will become Kartuhu / Savikaram.

Verse 160 :

कर्त्रा चेदहमित्येवमनुभूयेत मुक्तता ।
सुखदुःखविनिर्मोको नाहंकर्तरि युज्यते ॥ १६० ॥

If the agent, the ego, were to feel ' i am liberated' freedom from pain and pleasure would not be reasonable with respect to it. [Chapter 18 - Verse 160]

Purva Pakshi :

- Aham Brahma Asmi - who says? Ahamkara / Sakshi ?
- Ahamkara will experience liberation by knowing Aham Brahma Asmi...
- Buddhi Ahamkara gets Jnanam and Gets liberated.
- Yaha Jnanata - Sarvesha Mukta
- Anirmoksha Prasanga Dosha... No Moksha...
- After Jnanam - Ahamkara Baddha
 - Dukha Sukha removal doesn't take place
- Elimination of Sukha / Dukha can never happen.
- In Ahamkara, because it is Savikari.

Aham Brahma Asmi	Other side
<ul style="list-style-type: none">- One Area- I am Shantaha	<ul style="list-style-type: none">- Has Problems to exhaust because of Prarabda- Worry comes

How can you say Buddhi gets Jnanam?

- Sakshi can't get Jnanam - Nirvikara...

बाध्यते प्रत्ययेनेह विवेकेनाविवेकवान् ।
देहादावभिमानोत्थो दुःखीति प्रत्ययो ध्रुवम् ।
कुण्डलीप्रत्ययो यद्वत्प्रत्यगात्माभिमानिना ॥ १६१ ॥
विपर्यसिऽसदन्तं स्यात्प्रमाणस्याप्रमाणतः ॥ १६२ ॥

The wrong knowledge that one is happy or unhappy due to one's identification with the body etc., like the pleasure or sorrow due to the possession or loss of an ear-ring, is surely negated by the right knowledge that one is pure consciousness.

An Evidence becoming non-Evidence, everything will end in non-existence in the reverse case.[Chapter 18 - Verse 161 and 162]

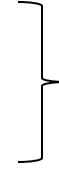
How Atma / Sakshi Adhyaksha - Alone is getting knowledge :

- Because Atma is Nirvikara.
- Buddhi alone gets knowledge - But doesn't exist independently.
- Nothing other than Atma exists independently.
- Everything is Adhyastham (Superimposed) upon Atma.
- Therefore everything happens in Atma
- Jnanam is Vikara belonging to Buddhi
- Jnanam Buddhi Dvara is Adhyastham in Atma.

- All attributes of Buddhi superimposed on Atma including 3 Avasthas / 3 Gunas of Mind.
- Weight on head / On train / On earth only...

Dharma Adhyastha - Dharma Adhyasa :

- Nothing belongs to me, everything superimposed on me.
- Falsely belongs to me alone.
- Ahamkara is Adhyastham on me...
- What Ahamkara does Adhyastham on Sakshi me.
- Adhyastha Ahamkara Dvara - Aham Samsari
- Mama Punar Janma / Maranam / Mukta / Srota Jnanata Bavami
- Atma along with “Ahamkara Upadhi” is Mukta / Baddha.



If you remove Adhyastha - Ahamkara - who am I?

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

How Mukti takes place? Subtle point...

Before Vedanta :

- I Entertained Aviveka Pratyaya... Through Adhyastha Ahamkara.
- Aham Vikari / Samsari / Jnanata / Baddaha - Guru / Sishya / Mata / Pita...

After Vedanta :

- Entertain Viveka Pratyaya - New dress...
- Adhyastha Ahamkara Dvara only...

Viveka Pratyaya :

- Aham Nirvikara Asmi - Knocks out... Championship - Aviveka Pratyaya.
- To say Nirvikara - Need Pratyaya - which is Samsara...
- Aham Nirvikara - Adhyastha Ahamkara Dvara... Pratyaya doesn't disturb me.
- Statement is Ahamkara dharma...
- After Viveka Pratyaya, whatever happens is seen as Adhyasa.
- Pratyaya = Vritti - Viveka = knowledge = Jnanam.
- After knowledge Vritti - Brahmakara.
- Vritti - Everything is falsified / Adhyastham
- In that knowledge, Vritti is also included - Viveka Pratyaya falsifies itself.
- Aham Brahma Asmi Vritti = Mithya...

- Aham Brahma Asmi Vritti = Mithya...
- Mithya Moksha is more than enough to negate Mithya Bandaha.
- As much real is Bandaha so much reality is therefore Moksha...
 - If Bandah is real - Moksha real
 - If Bandah is unreal - Moksha is unreal.
- Wrong knowledge is negated by right knowledge.
- Both belong to Atma through Adhyastha Ahamkara Buddhi - Aham Samsari is not Jnanam, knowledge. It is Aviveki Pratyaya.
- Jnanam is able to rescue us... I am Dukhi... Deha Abhimana = Body old / daughter not well...
- Deha Dvara Putri... / Sarve Bandava... All complaints with Deha Abhimana...
- In Sushupti Deha Abhimana Abave... Samsara Abava...
- Deha Abhimana is Samsara / Dukha Karanam = Samanvaya Adhyasa - 1st Chapter Brahma Sutra.
- Kundalini - Ring - Not part of person like hand, Similarly Adhyasa - Not part of Atma.
- Viveka Pratyaya = Pratyag Atma Abimani Pratyaya.
- A thought in which a person identifies with Pratyag Atma. This is Viveki Pratyaya...
- What goes? Aviveka Van Pratyaya / Anatma Abimani Pratyaya is Aviveki Pratyaya.
- Anatma Abhimana negated by Atma Abhimana.
- Jnanam - Aham Dehosmi Vritti is negated by Aham Brahmasmi Vritti... like Kundalir Vritti - Aham Kundali, Aham Na Kundali.

Verse 162 :

- When one negates other... Tamaha Badyate.
- Body not able to remove darkness, not Virodha Svabavanye...
- Aviveki Pratyaya / Viveki Pratyaya... One should negate another...
- Aham Dehosmi can negate Aham Brahma Asmi.

Shankara :

- Viveki Pratyaya alone negates Aviveki Pratyaya.

By thumping desk - can't Prove!

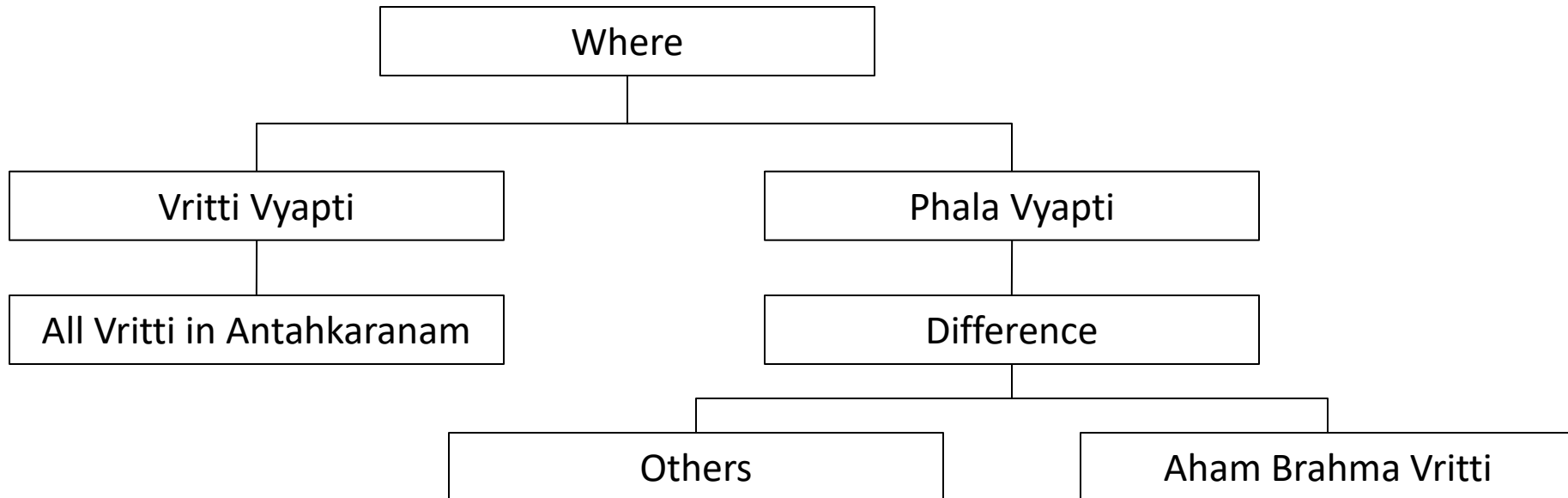
- If Aviveki negates Viveki - Then all is Branti Jnanam...
- World will have Branti Jnanam alone.
- Branti Jnana Vishaya will be Mithya... No Adhishtanam at all for Mithya - Branti negates Adhishtanam.
- It will become Asad Vada, from Asad - Shunyam - Jagat came!
- If everything Mithya and no satyam...
- Therefore Adhishtanam = Shunyam.
- When right knowledge is not possible, Reality not possible.
- Because knowledge of reality is called right knowledge.

Viparyaya :

- Negates Viveka Pratyaya...
- Wrong knowledge it negates right knowledge, it will end is Shunyatvam...
- Pramana will become Apramanam.

Lecture 199

- Sakshi illuminates Antahkaranam and then Antahkaranam gains all types of Vritti Jnanam...
- From - 'Paramatma' / Purusha / Brahman - Mind born including Aham Brahma Asmi Vritti Jnanam.



Common / Samanya Amsa :

- 1) Both Ghata Jnanam and Aham Brahma Asmi Jnanam, Antahkarana Utpadhayate.
- 2) Both Janya Jnanam - Born
- 3) Both Pramanam Utpadayate...
- 4) For both locus is Antahkaranam -

Ghata Vritti :

- There is removal of ignorance - Vritti Vyapti and Phala Vyapti = illumination of object.

In case of Aham Brahma Asmi :

- There is only Vritti Vyapti... Removal of ignorance.
- No Phala Vyapti.. no illumination of Brahman because Brahman is self evident.
- All knowledge including Brahman Jnanam take place in Antahkaranam - All Vritti Vyapti.
- Antahkaranam and Chidabasa = Ahamkara, Therefore Jnanam belongs to Ahamkara.
- Antahkaranam gets Jnanam - Therefore Moksha also belongs to Antahkaranam / Ahamkara.

Problems :

- Moksha kale Api - Moksha Ashrayatvena Ahamkara Sya Deva... 1 problem.
 - 1) How Ahamkara continues as Moksha Ashraya - Dealt before.
 - 2) How Ahamkara can claim Aham Brahma Asmi - when it is not Brahman?
- Vritti Vyapti and Phala Vyapti over, when you say Antahkaranam gets Jnanam.

Sakshi can't claim :

- Claiming is action - Ahamkara gets knowledge... Svataha Neiva Siddhati

- Ahamkara sitting with Sakshi alone all the time like, Sarpa sitting on top of Rajju.
- Similarly Ahamkara is sitting on Sakshi



“Ashrayam”

- What belongs to Ahamkara belongs to Sakshi, Moksha Api Sakshi Eva...
- I Sakshi puts Ahamkara dress and then Sakshi appears as
- Srota / Jnanata / Mukta / Baddaha...
- Sakshi alone has all stages through Adhyastha Ahamkara.
- When I falsify / Negate Ahamkara I negate Samsara and Moksha...

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

What is difference between Bandha and Moksha Mukti / Avastha?

- Sakshi entertains Aviveka Vritti...
- I am Samsari / Brahmana / Kshatriya / wife / Boss... HH - Mukta.
- Ahamkara has both HH and HM, Atma has none.
- Through Ahamkara... Aviveki Vrittis belong to Sakshi.
- Therefore I say I am Samsari.

After Vedanta :

- Aham Mukta.. Vritti entertained by Sakshi through Adhyastha Ahamkara.
- When Viveka Pratyaya comes, then all Aviveka Pratyayas falsified.
- Aham Jnana... For Adhyastha Ahamkara not Sakshi, with Kundalam ring - I am Kundali.
- Kundali Pratyaya... All have Upanayanam - Classes.
- Nayanam Upa Vartate - Nayanam Rupa Vartate....
- I feel I am Dehi... Badyate... Because I put Upadhi of Body / Mind.
- Paraspara Virudat... Viveki Vritti negates Aviveki Pratyaya.
- All right knowledge can't be negated by wrong knowledge.
- Then what exists will only be wrong knowledge.
- Then object of wrong knowledge = Mithya objects outside.
- Right knowledge inside is called Truth outside.

- Wrong knowledge and untruth - connected.
- Right knowledge and truth - connected
- If all wrong knowledge - All untruth...
- Untruth requires Adhishtanam, because no right knowledge.
- Untruth has Asat as Adhyastham.

Verse 163 :

**दाहच्छेदविनाशेषु दुःखित्वं नान्यथात्मनः ।
नैव ह्यन्यस्य दाहादावन्यो दुःखी भवेत्कचित् ॥ १६३ ॥**

One feels pain when one's body gets burnt, cut or destroyed, (because one identifies oneself with it). Otherwise the self (which is different from the body) is never pained. Owing to there being burns etc. In one man another is not pained. [Chapter 18 - Verse 163]

Purva Pakshi :

- Accept Sthula Deha Vyatirikta Vada / Atma, He is not Deha Vadi (Charvaka) but Astika, Atma is different than body.
- Mind is different than body - As body is different.
- Problem of body belongs to body.
- Body burning / Cheda - Cuts - Not to Atma.

Should say :

- Body has burns - Not I have burns / Chit.

Verse 164 :

**अस्पर्शत्वाददेहत्वान्नाहं दाह्यो यतः सदा ।
तस्मान्मिथ्याभिमानोत्थं मृते पुत्रे मृतिर्यथा ॥ १६४ ॥**

As i am not touched by anything and do not possess a body i am never susceptible of being burnt. Pain arises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one's son. [Chapter 18 - Verse 164]

More clarification :

- Body is burnt (Dahyam) / Chedyam (cut) Soshyam.

Jadatvat	Rupatvat	Murtatvat
Inert	Form and colour	Shape

- Atma - is Adreshyam / Achedyam / Akledhaha / Asoshaya / Ruparahitvat.
- Without Aviveka Pratyaya, Aham Dukhi should never come to a person.

Why ?

- Somebody's problem can't belong to me.
- Deha's problem can't belong to Atma.
- If it does, it is because of Adhyasa - confusion.
- In burning of body, Atma can never become Dukhi, We are Atma...
- I can never be Dukhi... If so, possible by Aviveka Pratyaya...

Example :

- When pain - Go for sedation - Aviveka Pratyaya goes not Viveka Pratyaya came.
- Aviveka Pratyaya Iti Samsaritvam, Aviveka Asati Iti Samsara Nivritti.
- Therefore Aviveka Pratyaya Eva Samsarasya Karanam.

Suppose I say :

- I Experience / Feel... it is confusion at thought level or word level - Shabda / Pratyaya confusion.
- I am Dehi... Never a fact... but as identification, Such phenomenon can be explained only in one way - Adhyasa - Sadatmayam.
- Atma cannot be Jnanata / Karta / Bokta
- Antahkaranam can be Jnanata / Karta / Bokta
- If I claim I am karta / Bokta... Explanation is Manas Sadatmayam.
- I am sorrowful / Dying - Atma has nothing to burn / Cut / be destroyed.... Therefore never worry that.

Gita :

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings are experienced to be Unmanifest in their beginning, are seen to be Manifest in their Middle state, O Bharata, and are noticed to be Unmanifest again in their end. What is there then to grieve about?
[Chapter 2 - Verse 28]

- Suppose I worry, I am getting old... worry is Adhyasa Aviveka - Pratyaya Dhi Eva Sarva Dukha Karanam
- Then only it can be negated by Viveka Pratyaya.
- If Aham Dukhi is Viveka Pratyaya, one Viveka Pratyaya cannot be negated by another Viveka Pratyaya.

Study Maths - Science gone!

- One knowledge doesn't negate another knowledge.
- Aham Dukhi because it is Aviveki Pratyaya, it is Bandaha Yagyaha.
- Give Yogyata to Aviveki Pratyaya.
- Adhyasa / Aviveka Pratyaya Bina Na Dukham Bavati.
- Deha Atmani Drishyate... Purely due to Mithya Abhimana...
 - Asparshavat / Adhetvat...
 - Aham Sada Na Dahyaya...

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- I can never be burnt / Cut / Grow old / Die.
- Non Existent Deha appears in me, What is not in me I am seeing.
- I am hurt / Burnt / Born out of Mithya Abhimana / Aviveka Pratyaya.
- Adhyasa = Mithya Abhimana = Aviveka Pratyaya.

Like :

- When some one else is dead because of intense attachment, we say I am finished.
- Feel vacuum - I am non existent - It is all intensity of Abhimana.

Obituary :

- Nothing happens / But because of Abhimana with pet dog.
- Aham Samsari is Aviveki Pratyaya, established, then Viveki Pratyaya gets rid of this.

Verse 165 :

**कुण्डल्यहमिति ह्येतद्वाध्येतैव विवेकिना ।
दुःखीति प्रत्ययस्तद्वत्केवल्लाहंधिया सह ॥ १६५ ॥**

Just as the wrong notion ' I possess an earring' is removed when the right knowledge regarding it arises, so, the false consciousness ' i am unhappy' is negated by the right knowledge ' i am pure Brahman'. [Chapter 18 - Verse 165]

- Aham Dukhi is Aviveki Pratyaya - Diagnosis is over.
- All sorrow is Aviveki Pratyaya... it can be negated by Viveki Pratyaya - Only.

Dhyanam :

- Rotate Aviveki Pratyaya and get Nishta in that.
- Hopes from Mukti but now I am Baddaha... Viveki Pratyaya alone is required.
- Aham Anatma Sambandha Rahitaha - Shudhi / Viveka Atmana - Mukta Badyate.
- Aham Brahma Asmi negates all other Vrittis.
- Vrittis also get falsified, Mithya Vritti.
- Jalam Kathana Renuvatu - Powder removes impurities and also settles down.

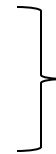
Samanvaya Adhyaya :

Purva Pakshi :

- Viveki Pratyaya - Aviveki Pratyaya - We also hear but worries don't go down.
- When Aviveki Pratyaya comes... Viveki Pratyaya doesn't come but in safe deposit

2 Problems :

- 1) Absence of conditions - Due to problem
 - 2) Forgetfulness due to habit
 - Therefore there can't be Aviveki Pratyaya
 - When there is Viveki Pratyaya
- It will negate not May negate.



Verse 166 :

सिद्धे दुःखित्व इष्टं स्यात्तच्छक्तिश्छन्दसात्मनः ।
मिथ्याभिमानतो दुःखी तेनार्थापादनक्षमः ॥ १६६ ॥

The pure self might be freely imagined to be susceptible to pain if it were proved to possess it at all. One's identification with the body etc. Is the cause of the pain felt and is responsible for the idea that the self is susceptible to pain. [Chapter 18 - Verse 166]

Purva Pakshi :

- I will get better explanation
- Sruti is negating over Samsara

Aim :

- We should not have Samsara.

Sruti :

- Trying to negate Bandah in us.
- If no Bandah - Sruti need not work for negation.
- Doctor need not give medicine if I don't have disease.
- Arthapathi must be there
- Atma must be Samsari because Sruti is negating.
- Atma must have capacity / Power to be Samsari.

- Therefore explain Atma's Samsaritam...
- Even though Atma is Nitya Shudha / Mukta / Asanga... We have to explain Atma is Samsari.

Shankara :

- Atma is Samsari if you establish Samsara first.
- Chandasa = if you like - Attribute power and convert Atma = Samsari.

Purva Pakshi :

- I can establish Atmani Dukha Asti...

His Proof :

- Our Anubava Pramanam, Every body feels I am sorrowful, establish logically.
- Pratyaksha : I am crying
- Anumanam : Neighbour Crying
- Agama : Sruti Negating Samsara

Shankara :

- There is Samana Anubava and negation by Sruti.
- We can explain Anubava and Sruti in some other way.
- Interpretation / Mimamsa... Important.

Purva Pakshi :

- I feel Dukha... Therefore Atma must have Dukham.

Shankara :

- Dukha is feeling / Superimposition - Carried from Anatma to Atma.
- Family / Body / Mind... are Anatma and have problems - Feeling not fact.
- I am intelligent / Clever / Rich / Boss... All feelings / Not fact.
- Why Sruti negates Dukham - Because it is feeling.
- Adhyastha Dukha Sruti - Apavadati Natu Svarupa Dukham Apavadati

Verse 166 :

सिद्धे दुःखित्व इष्टं स्यात्तच्छक्तिश्छन्दसात्मनः ।
मिथ्याभिमानतो दुःखी तेनार्थापादनक्षमः ॥ १६६ ॥

The pure self might be freely imagined to be susceptible to pain if it were proved to possess it at all. One's identification with the body etc. Is the cause of the pain felt and is responsible for the idea that the self is susceptible to pain. [Chapter 18 - Verse 166]

1) Topic : Relationship between :

- Sakshi and Sakshyam
- Sakshi and Buddhi
- In presence of Sakshi... Buddhi becomes Pramata.
- Sakshi helps Buddhi in getting status of Pramata.
- This Upakara alone is called Sakshi - Sakshyam Sambandha.
- For this Upakara, no action is involved – Sannidhimatrena Upakaroti Natu Vikaradvarya Upakaroti.

2) This Sambandha not taken seriously :

- Asangoham.. Purusha... will be affected.
- This is Mithya Sambandha... (Advaita Makaranta)

- Sambandha is Mithya - Because Buddhi is Mithya, Sakshi is satyam.
- Sakshi is Sakshi without undergoing change.
- Sakshi is Sakshi without having real relationship.
- Dukhitvam belongs to Pramata / Buddhi which is raised to status of Pramata by Sakshi.

Purva Pakshi :

- Why can't we say - Sakshi has Dukham.
- Since Sruti is trying to remove sorrow - We must have sorrow.
- Doctor prescribing, Therefore I should have sickness.
- How Atma... Nirguna / Niravyaya... Have Dukham, Atma has Anirvachaniya power.
- Similarly we assume Sakshi has got peculiar Shakti to have sorrow - Says Purva Pakshi.
- Like Atma has power to create world... with Maya power.

Shankara :

- Creation is there seen in Atma.
- Therefore I have to postulate a creative power.

Purva Pakshi :

- Therefore is a Dukham in Atma we can do Kalpana of that Shakti.

Shankara :

- We have not established sorrow in Atma.
- Then only you have to establish sorrow creating power in Atma.
- We have not established sorrow in Atma...
- Atmani Srishti Drishyate...
- Brahmani Srishti Drishyate...

Siddantin :

- Therefore establish Maya Shakti in creation.
- Dukham not established in Atma.

Purva Pakshi :

- Pratyaksha Sorrow is established in Atma and experienced in Atma.

Pramana Anubava :

- I am there - You have to do Kalpana of separate, Shakti to create sorrow.

Shankara :

- We experience sorrow - you postulate new power - Sorrow explained By Adhyasa – Understand Adhyasa.
- Atma doesn't have power to create sorrow, Not in Atma - Not created by Atma.
- Dukham belongs to Buddhi.
- Appears in Atma - By transference of sorrow - From Buddhi / Pramata trust to Atma trust.

- Abhimanam is Mithya... Mithya Vastu = Buddhi.
- I Atma take myself to be Buddhi / Dukhi.
- I = Mix of Atma and Ahamkara which makes statement.
- Kevala Atma or Ahamkara } Can't make Statement
- Sakshi Rupa and Pramata Buddhi Rupa are both there.
- Ahamkara Amsha is Vachyartham
- Sakshi Amsha is Lakshyartham, Dukhitvam belongs to Buddhi.
- I am Suffering from pain



Belongs to Ahamkara Amsha not Sakshi Amsha

What is benefit ?

- No reduction of pain...
- No biological difference / Difference in understanding.
- Pain to Ahamkara Amsha - Mithya Amsha.
- With Mithya Amsha Kanchukam - Dress / Vesham.
- I am going through Mithya pain for Mithya Prarabda.

Advantage :

- I accept pain - Don't resist pain, Therefore no sorrow.
- No psychological pain - But biological pain.

Aham Dukhi	Sukhi
Mithya Pain	Na me Dvesha Ragav / Moha / Dharma

- Mixture alone makes a statement in both cases but refers to Sakshi Amsha.
- All Vyavahara done by mix.
- Aham Mukta Asmi... intimately connected.
- Therefore property of one transferred to other.

Gita :

Para	Apara Prakirti
<ul style="list-style-type: none"> - Sakshi - Higher self 	<ul style="list-style-type: none"> - Ahamkara - Lower self

- Dukha Anubava explained by Abhasa, Atma doesn't have special Shakti...
- Arthapathi - Pramana - Dukha explained through Adhyasa.

Verse 167 :

**अस्पर्शोऽपि यथा स्पर्शमचलश्चलनादि च ।
अविवेकात्तथा दुःखं मानसं चात्मनीक्षते ॥ १६७ ॥**

Just as due to indiscrimination touch and movement are felt to be in the self which is devoid of them, so, mental pain is also felt to be in it (owing to the same reason). [Chapter 18 - Verse 167]

Purva Pakshi's Question :

- You are explaining by Presumption - Artha Patti Pramana.

Shankaras Presumption	Purva Pakshi Assumption
Atma doesn't have sorrow transferred from Buddhi	Atma has peculiar power of sorrow

Which is right?

Visishta Advaita :

- Bhagawan has unique power to create world without undergoing change and world is real.

Shankara :

- My assumption better because you have accepted, Adhyasa in Sthula Shariram.
- Atma - Not Sthulam - 'Purva Pakshi Astika' Transference of dharma on Atma.
- Atma not Sthula / Regna (Diseased)
- Shula's dharma transferred to Atma, Says Purva Pakshi and Siddanta accepts it.

Atma has no dharma :

- Similarly accept Sukshma Dharmas transference to "Atmani Adhyasthe"
- Dukham belongs to mind - Sukshma Shariram, Sparsha dharma... Being hot Belongs to Sthula dharma Atmani Adhyasthe.
- Atma Asparshaha / Achala - we see Chalanam... Ikshate - Movement - I come / Go.
- All due to Atma - Anatma - Anonya Adhyasa - Aviveka
- No Kalpana of power of Atma for Dukham required.

Purva Pakshi :

- Atma has sorrow

Verse 168 and 169 - Shankara :

विवेकात्मधिया दुःखं नुद्यते चलनादिवत् ।
अविवेकस्वभावेन मनो गच्छत्यनिच्छतः ॥ १६८ ॥
तदानुदृश्यते दुःखं नैश्चल्येनैव तस्य तत् ।
प्रत्यगात्मनि तस्मात्तद्दुःखं नैवोपपद्यते ॥ १६९ ॥

The pain (due to the identification with the subtle body) comes to an end when one has the discriminating knowledge (That one is the innermost self) like the movements etc. (Belonging to the gross body) which are negated (when one knows that one is different from it). Unhappiness is seen in the self when the mind roams against one's will on account of ignorance. But it is not seen in it when the mind is at rest. It is, therefore, not reasonable that unhappiness is in the innermost self. [Chapter 18 - Verse 168 and 169]

- Atma gets transferred sorrow - Transferred sorrow appears on Atma.

Reasons :

- 1) Purva Pakshi - Accepted Sthula Adhyasa for pain, Adopt for Sukshma also.
 - Make it appear his idea... don't say my idea, Your idea... Accepted - Dale Carnegie!
 - Transference is my idea - Purva Pakshi won't accept.
- 2) Only if sorrow appearing is false, then only knowledge can negate it.
 - If sorrow actually belongs to Atma, no knowledge can remove.

Law :

- What is falsely transferred can be negated by knowledge.
- What is really existing can't be negated by knowledge.
- Look at face in mirror - If mirror has dot - By knowledge can be negated.
- If face has dot - Wiping mirror won't help.
 - Knowledge - there is no blot will not help, Action required to remove not knowledge
- 95 % Sorrow comes to 50 % by Sadhana.
- Sensitivity increases by Vedanta and sorrow increases?

Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार-
यत्विति तं होवाच यद्वै किञ्चेतदध्यगीष्टा नामैवैतत् ३

so'ham bhagavo mantravidevasmi natmavicchrutam hyeva me
bhagavaddrsobhyastarati sokamatmaviditi.so'ham bhagavah
socami tam ma bhagavanchokasya param tarayatviti.
tam hovaca yadvai kimcaitadadhyagisthah namaivaitat. || 3 ||

‘true , i have learnt much, but i know only the word meaning. I do not know the self. Sir, i have heard from great persons like you that only those who know the self are able to overcome sorrow. I am suffering from sorrow. Please take me across i am suffering from sorrow.’ Sanatkumara then said to Narada, ‘everything you have learnt so far is just words.’ [7 - 1 - 3]

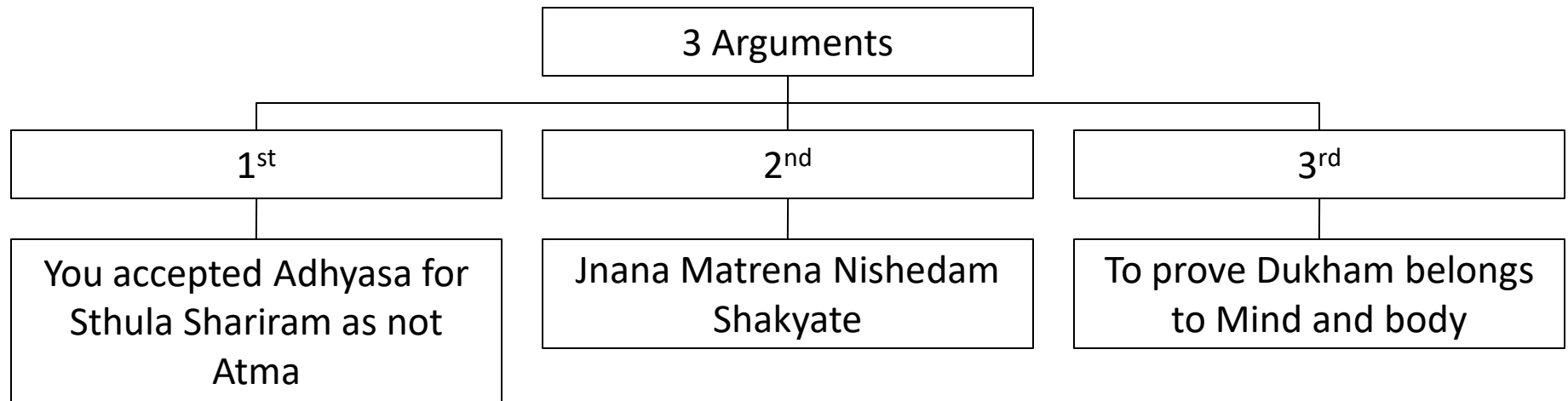
- Dukham is भौयथे / निरक्रिय / विक्रयते eliminated.

How to remove Dukham?

- “Viveka Atma Divya” By understanding Viveka Rupa Jnanam.

What Viveka?

- By knowing Chalanam... Belongs to Shariram not Atma.
- By Jnanam I do Nisheda of Chalanam, Similarly do Nisheda of Dukham.
- Chalanam = Sthula Shariram - Darshanat - Accepted by Purva Pakshi.
- Dukha = Sukshma Shariram - Nishedam Shakyate.
- Accept Adhyasa - 2nd Argument.



Atma Bodha example :

- Raajhe Ichha Sukha Dukhi... Udbar Satyam Pravartate... Anvaya
- Sushuptau Nasti - Tan Naste, Tasmad Budhe Tu Tvatmanaha...

Explanation :

- When mind is in Jagrat and Svapna pain is experienced.
- In sleep - Pain not experienced.

- Manas Sattva Dukhe Satyam...
- Mano Abave Dukhe Abave... Tasmāt Manaha Eva Dukhasya Karanam.
- If Atma has sorrow in Sushupti Atma is there.
- Therefore in sleep... worry will be there...
- Therefore Dukha belongs to mind - Not me - Atma.
- When because of Aviveka, mind is extrovert, wanders, even though I don't want, because of anxiety / Tension... At that time Dukham appears in Atma!! Anvaya
- Anu Drishyate... Naischalye sati...
- Nischalyam = Resolution of mind, No worry when mind resolved.

Atma Bodha	Here
- Sleep taken	- When mind is quiet no sorrow experienced - Mind is Nischalam not to do This and that...

Nischalyam Due

Samadhi

Sleep

Drug

Alcohol

- Wandering gone / worry gone.
- Verse 168 - 2nd line and Verse 169 - 1st line take together.

Give 3rd Argument : Anvaya Vyatireka

- Mind alone has sorrow - Sorrow appears in Atma, Because of Adhyasa - Confusion only.

Therefore in Sakshi / Adhyaksha / Pratyagatma :

- Sorrow not logically possible.
- Due to Adhyasa only Dukham appears in Atma.
- Adhyaksha - Adhyakshaya... Sambandha Vichara over.

Verse 170 :

त्वंसतोस्तुल्यनीडत्वान्नीलाश्ववदिदं भवेत् ॥ १७० ॥

The saying, 'Thou art That' implies an indivisible reality, the words 'Thou' and 'That' expressing the same reality indirectly like (the words 'Blue' and 'horse' in) the sentence it is a blue horse.' [Chapter 18 - Verse 170]

New topic :

- Mahavakyat - Aparoksha Jnanam conclude by Ascertaining, Understand Mahavakyam - Nothing else.
- Blot on mirror not on face - Goes by knowledge Transference front, Mirror to face... by Adhyasa / Understand, If on face... can't wipe Mirror...
- Let any problem come in Anatma... 3 Sharirams - I am complete Purnaha.

- Whatever by condition of Anatma... motive become different.
- Verse 170 and 198 - New topic - Tat Tvam Asi - That you are (Pronoun)
- Can stand for any noun - Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiam;
tadhaika ahurasadevedamagra asidekamevadvitiam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sad Brahma - Jagat Karanam Brahman you are.
- Sat and Tvam are in Samanadhi Karanyam(SK)
- When more than one word - Min 2 used in same case to reveal one object the relationship between the words is called Samanadhi Karanyam.
- Reveal one Object... Object / Words / case - Not Samanadhi Karanyam.
- Relationship called Samanadhi Karanyam.



Apposition statement.

Tulyam	Neelatvam = Samanadhi Karanyam
Saman	Adhikaranam

Verse 169 :

- Adhyaksha - Adhyakshya Sambandha Vichara over.
- Dukham - Samsara belongs to Pramata.
- Atma is Pramatra Sakshi - Ever free from Dukham - Important conclusion.
- When Sakshi free from sorrow, Jnanam can help us.
- Experience of sorrow / Samsara is intellectual problem.

Solution : Intellectual

- Samsara / worries - Not factual problem, Otherwise do something.
- Adhyasa has to be established to point out other than study nothing else required.

Atma Never has sorrow :

- I am sorrowful is false conclusion
- I am free from sorrow, Correction of conclusion - No other job required.
- Correction takes place only through Jnanam / Mahavakya Pramanam / Vichara = solution.
- Till I say I am not sorrowful, without conflict / Verbal / Superficial... Problem and solution - Intellectual.

Verse 170 :

त्वंसतोस्तुल्यनीडत्वान्नीलाश्वदिदं भवेत् ॥ १७० ॥

The saying, 'Thou art That' implies an indivisible reality, the words 'Thou' and 'That' expressing the same reality indirectly like (the words 'Blue' and 'horse' in) the sentence it is a blue horse.' [Chapter 18 - Verse 170]

- Onwards Tat Tvam Asi - Mahavakya Aparoksha Jnanam.

What is construction of Mahavakyam :

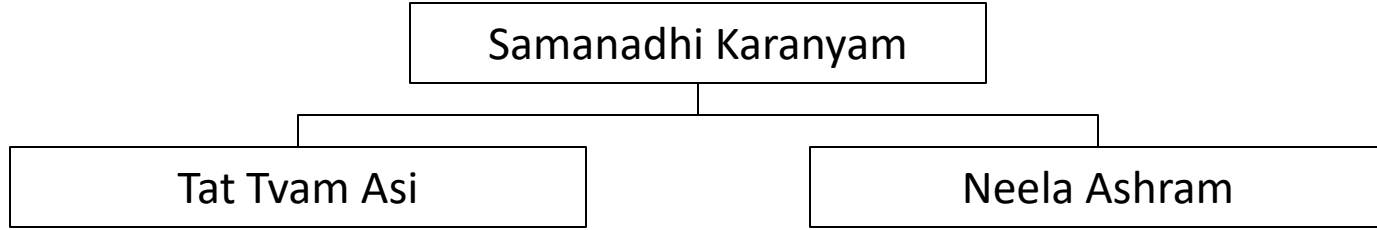
- Words in Apposition - Meaning same object.
- Tvam is Tat 'Samanadhi Karanyam' Vakyam.
- Words with same sense case ending convey one idea.
- Tulya Pravirthi Nimittanam Padana
- Binna Pravirthi Nimittanam Padana
- Akandavakara Bodhaka Vakhyam.
- Tulyam = Samane
- Needa = Adhikarana - Relationship among words not Padartha / Vachyartham.

Padam = Tat	Tvam
Sad Brahma	Tvam sad Padayoho

- Between Tvam and Tat - Sambandha, Prathama Vibakti - Nominative case.
- Doesn't refer to 2 Separate entities, Both refer to one entity.

Example :

- Neelam Ashnavatu Dark horse / Tat Tvam Asi.
- Samana Vibakti Nama Padam - Indicate same Substance..
- Not Neela Varna and Ashva Dravyam not Separate entities.
- Neela Dravyam and Ashva Vyakti



How 'Samanadhi Karanyam' functions in Mind of listener?

Verse 171 :

**निर्दुःखवाचिना योगात्वंशब्दस्य तदर्थना ।
प्रत्यगात्माभिधानेन तच्छब्दस्य युतेस्तथा ॥ १७१ ॥**

The word 'Thou' comes to mean one free from pain on account of its being used in the same predicament with the word 'That' which means one eternally devoid of pain. Similarly, used in the same connection with the word 'Thou' meaning the innermost self (which is directly known), the word 'That' also comes to mean a thing directly known. [Chapter 18 - Verse 171]

Before SR :

- Student knew Tvam - i - Jiva individual.

After SR :

- Knew Sad Brahman as Jagat Karanam, Abinna Nimitta Upadana Karanam's. Intelligent and material cause.
- Sad = Jagat Karanam Brahman - Tvam = Srota / Listener / Jiva / Until we heard Mahavakyam.
- He considered both as distinct entities.
- Ishvara = Creator / I am creature / Created, You the PM of India = Samanadhi Karanyam.
- Sat and Tvam in Samanadhi Karanyam.
- Tat Tvam Asi - Svetaketu - 9 Times.
- I and Brahman 2 words used for one reality.

Not union of Jivatma and Paramatma :

- Union - Presupposes Separation
- Both involve 2 distinct entities.
- Between I and Brahman... neither union or Separation.
- I and Brahman = 2 words indicating one, undivided indivisible entity.
- Identity / Identical / Similar
- I have identical pen = 2 Brahman / Chaitanya and I - Identical not 2 separate.
- Status of being one and Same oneness.

- I and Brahman are one and Same, are there superficial differences... or superimposed differences?
- Each word appearing together removes superimposed differences and reveals Oneness.

How it happens?

- Tat - That Parokshatvam in time and space
That Brahman in remote
That cause of universe
 - We came a few years before.
 - Bhagawan before Srishti... time wise remoteness - Or he is in Vaikunta / Kailasha...
 - Sad has created misconception of Parokshatva - Remoteness.
 - One of the cause for seeking the difference is remoteness.
- 1) Remoteness is one of the causes for feeling the difference from Param Brahma.
- When Tvam used along with Param Brahma, it knocks off remoteness which is superimposed on Brahman.
 - You used for nearest entity.
 - Aparokshthana Tvam Pada Prayojanam - Tat Pada Nishta Parokshatvam Nirakriyate.
 - Moment i say you the Brahman - Won't see up and Down... You the Bhagawan... I am that.
 - Tvam Pada Sannidhyam helps in negating, Tat Pada Parokshatvam... (Vakya Vritti)

2) When I used word 'I' :

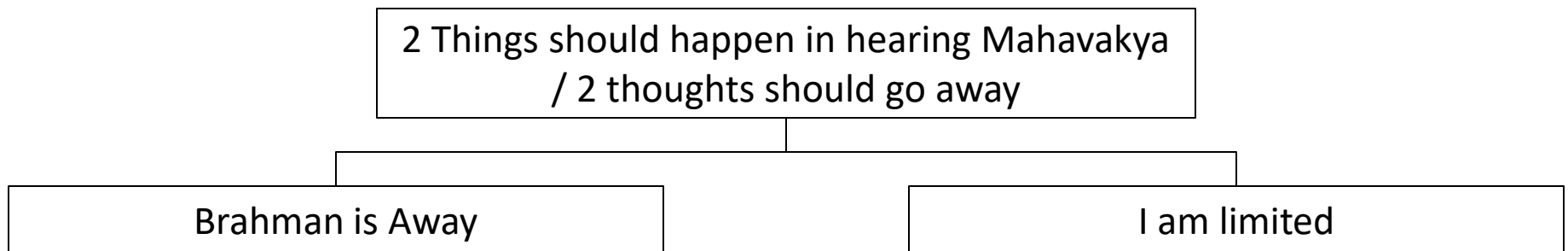
- I connects to Parichinatvam - Limitation - Feelings / Superimposition of Paricheda is one of the causes for feeling different from Brahman.
- Attribution of limitation is cause of feeling of difference / Distance from Brahman.
- Very important or very insignificant person - VIP.

When Brahman is used near Tvam :

- Tat Pada remaining near Tvam Pada - Knocks of Paricheda of Tvam Padartha...

Tad Pada :

- Near Tvam Pada negates limitation Paricheda - Attributed to Tvam Pada.
- Aparicheda Atmaka Tat Prayogat, Tvam Padartha Nishta Paricheda Nirakrite.



- I am the Brahman the limitless, This is what Mahavakya does in the mind.

What is Sadhana required? Nothing?

- Vakyath Aparoksha Jnana forgetfulness Should be tackled by reminding.
- Nothing to be liberated.

Because knowledge is :

- I am ever liberated Brahman.
- I am Mukta - No doubt at all
- I may hesitate to tell others - No hesitation to tell myself that I am Brahman.
- Nothing to do to be free...
- Due to association / Proximity with Tat Pada - which reveals sorrow free Brahman...
Tvam Reveals Tat Padarthas Nirdukhatva Brahman.
- Tvam Pada at once becomes free from Dukham.
- Paricheda knocked off / Dukham knocked off.
- Sorrow freeness revealed - Not that sorrow removed.
- It is clearly shown that sorrow - Paricheda belongs to Anatma.
- I am sorrow free Sakshi at once revealed.
- Because of proximity of Tvam Shabda.
- Reveals inner self Pratyag Atma Tat Shabda.
- Parokshata Brahman becomes Aparoksham / Self evident, not away with Tvam,
Tvam drags Tat Pada from Parokshatvam to Aparokshatvam.

That is Tvam's Job :

- Tvam is Samsara... well.
- Tat because of proximity lifts Tvam Pada, from Paricheda to Aparicheda Both up from well...

Example : Nasiruddin Mulla :

- Moon has fallen into the well.
- Does service to the society - Rock fixed to ground - Noose breaks - Moon free, Feels moon set free by him.
- This is Moksha... Already Nitya Mukta...
- Tat / Tvam revealed by liberation which has always existed.
- Because of Mahavakyam I feel I have got liberation.

Verse 172 :

दशमस्त्वमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि ॥ १७२ ॥

The sentence, 'Thou art That' produces the immediate knowledge of self-Brahman like the saying, 'You are the tenth.' [Chapter 18 - Verse 172]

Dashamaha Tvam Asi :

- Before Sravanam - Used I am Shekar, used 10th also as lost.

10 th Remote	Aham / You
<ul style="list-style-type: none">- Paroksha Vishaya before Sravanam- Drowned in river	<ul style="list-style-type: none">- Dukhi- Away from 10th- Paricheda- Proximate- Take Parokshatva

- Mahavakya... Dashamaha and I used in Samanadhi Karanyam.
- Proximity of you - Removes remoteness in 10th
- Dukhitvam in 'I' - Knocked off because of Dashatvam.
- I took Parokshatvam of Dashamaha and Dashamaha took away Dukhitvam - when I become Dashamaha.
- Only process is right knowledge - understanding.
- Knocking off confusion of pre-existed notion.
- Tat Tvam Asi - w.r.t. Pratyag Atma inner self.

Verse 173 :

**स्वार्थस्य ह्यप्रहाणेन विशिष्टार्थसमर्पकौ ।
प्रत्यगात्मावगत्यन्तौ नान्योऽर्थोऽर्थद्विरोध्यतः ॥ १७३ ॥**

Without giving up their meanings the words, 'thou' and 'That' deliver (by implication) a special one resulting in the knowledge of self Brahman. They do not express any other meaning contrary to it. [Chapter 18 - Verse 173]

1) Purva Pakshi - Question :

- Tat / Tvam - Do they reveal same meaning or different meaning? Either way Mahavakya wrong.
- Tat / Tvam if both same meaning - why are 2 words in same sentence - Synonym not used in one sentence.
- வெண்ணீர் தன்னீ / பானி / Water / Jalam.

- 2) If equation evident - Don't write equation / Need not talk, If they have different meaning - can't talk of oneness.
- 3) If Jiva and Ishvara different - Sashti Vibakti... Always not in Samanadhi Karanyam.

Answer :

- Any equation has to be looked into like Mahavakyam.
- Equation written if superficial differences exist but innately one (2 Conditions required for equation) $5 + 4 = 10 - 1$, Don't write $9 = 9$ or $3 = 9$.
- Brahman = Brahman no need to say - Jivatma = Jivatma - Dvaita Sampradaya... After 12 years of teaching... bus conductor also knows.
- Pravirthi - Nimitta Bheda Binnam - Superficially different.
- Upadita Binna -
- Svarupaha - Ekam

Verse 170 :

- 1) Mahavakya Aparoksha Jnanam - Samana Adhikarana Padas.

Tat	Tvam Mutually help to reveal oneness
Removes Paricheda of Tvam Padartha	Removes Parokshatvam of Tvam Padartha

- Jiva - Tvam becomes Aparicheda.

Aparoksha	Aparichinna	Chaitanyam left out
Not remote	Not limited	Chaitanyam left out

- No '2' Chaitanyam - Jiva Chaitanyam and Ishvara Chaitanya - Bakti Marga.
- By Bhaga Tyaga Lakshana... Both remove Remoteness and limitations.
- Tat becomes closer, All Upadhis removed.
 - Tvam Eva Tat
 - Tat Eva Tvam
- Jiva Chaitanyam Eva Ishvara Chaitanyam.
- Ishvara Chaitanyam Eva Jiva Chaitanyam = Akhanda Arthaka Bodhaka Vakya.

2) Purva Pakshi :

- Tat Padartha and Tvam Padartha - Sama Arthaka or Binna Arthaka Shabda Vakya.

- a) If so can't use synonyms - will have Punarukti Dosha...
- b) If meanings different - No Aikyam...
 - Atma Asat Vatu Svetaketu... Advaitam in trouble... Aikya Virogi...

Shankara's Answer :

- You will have problem in any equation...
- All Sahasranama will have to be banned - Have same meaning or different meaning.

Why are you using	Vishwam Vishnu – Vasatkara
- Synonyms	<ul style="list-style-type: none"> - Not Vishnu Sahasranam - But Sahasra peoples names

Answer :

- Where superficially different - Essential.
- Identity in all... Equation / Sahasranamas / Ashtothra Namas - $5 + 4 = 10 - 1$
- Essential oneness is there.
- Binna Pravirti Nimittanam Padakas mode, it reveals object is different.
- Revealed is identical... mode of revelation different.
- Dashama Putra = Lakshmanas Bartha / Agraja Brothers = Sita's Bartha Husband.

Mode of Revelation :

- Jati / Kriya / Guna / Sambandha
- Explained in Mandukya introduction.

- Relationship - Dasaratha Putra
- Kriya - Loka Prakashakaha
- Guna - Sarva Guna Sampanna
- Jati - Matsarya Avataram / Manushya Jati
- Superficial difference is mode of revelation but entity same.
- Tvam Pada indicates Chaitanyam in Vyashti, Upadhi as Antahkarana Sakshi.

Tat Pada	Tvam Pada
Indicates Chaitanya as Jagat Karanam / Adhishtanam / Sat / Through Samashti	Indicates Chaitanyam as Jiva Karanam's

- Tat and Tvam modes different and Maintain Individuality.
- Dasaratha Putra ≠ Lakshmana Agraja Brahman ≠ / Sita's husband.
- Identities different to maintain individuality, their functioning's different.
- Without giving up their individual meanings - which is Vachyarthas.
 - Tvam Pada refers to Jiva
 - Tat Pada refers to Ishvara
- Individual meaning they don't give up - Each word has role to do.
- Once used in sentence, Visishta Artha, Shudha Chaitanya, Sampakau - Reveller through Baga Tyaga Lakshana.

Convey Special Meaning :

- Upadhi Rahita Chaitanyam / Shudham.

Both reveal special Meaning :

- Pratyag Atma - Avyaktri - Antah...

Gita :

- Superficial Difference.
- Sita Bartha / Lakshmana Abraja / Go to converge upon one.
- Binna Pravirti Binnanam - Need 2 Padam - Akhandartha Bodhaka Vakyam.

2) Need not convey Akhanda Arthakam.

- Apposition statement need not be Akhandartha Bodhakam - Convey other meanings also.

Tat	Tvam
- Ishvara - Karana	- Jiva - Karyam

Answer : Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 - Verse 20]

- Brahman Neither Karanam / Karyam, Jiva / Ishvara is neither Karanam / Karyam.
- Therefore Karana Karya Abava - Na Sambavati.

3) :

Amsha	Amshi Have Samanadhi Karanyam
<ul style="list-style-type: none"> - Original - Total / Bumi / Ishvara 	<ul style="list-style-type: none"> - Part - Desert / Agricultural / Jiva

Brahman : Niravayavaa

- Nishkalam / Shantam - Niravayavam

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare kośe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the Knowers of the Atman know. [2 – 2 - 9]

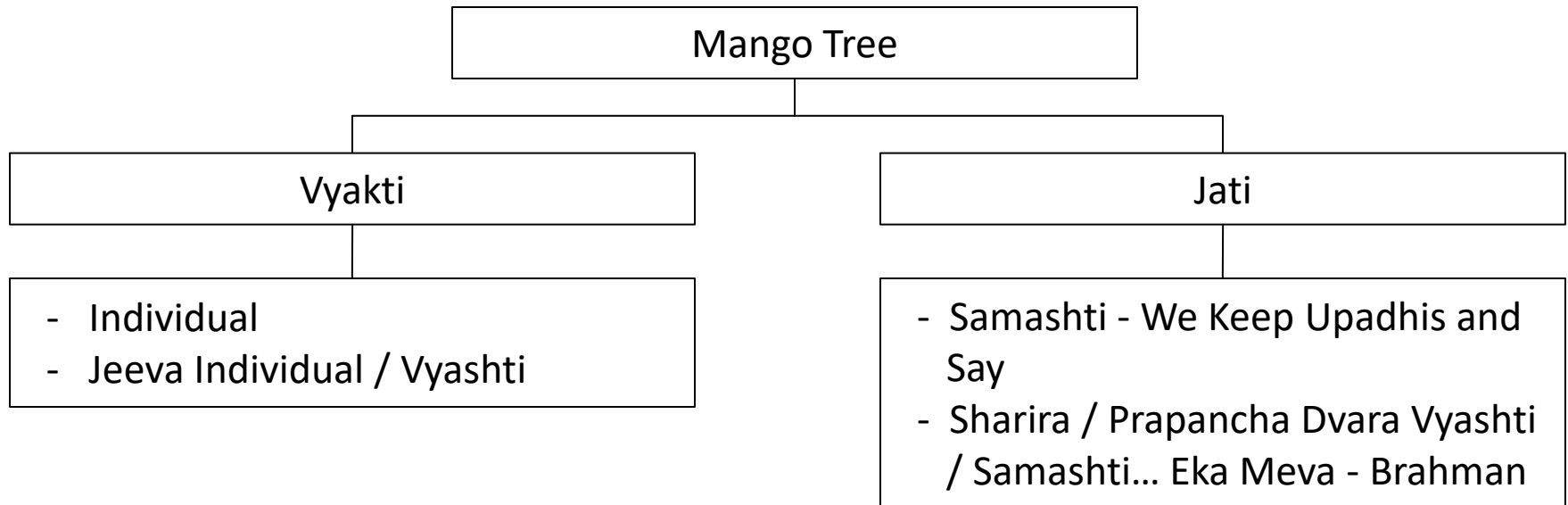
4) :

Gunam	Guni
<ul style="list-style-type: none"> - Attribute - Neelam - Blue - Jiva 	<ul style="list-style-type: none"> - Substance - Utphalam - Lotus - Vishesha of Ishvara

- Viseshta Advaita Based on this Jiva Attribute of Brahman - Nirgunatvat Brahman.

5) Jati - Vyakti Abave - Samanadhi Karanyam.

- See depth of Language.



Advityam iti Srute :

- Jati - Only when more than one.
- Star / Human species.... Because many stars / Humans.

Akasha is one :

- Property inherent in many = Samanvayam Badayam, Samanadhi Karanyam - Vakya...
- One word which reveals reality and another word.
- Ayam Sarpahat Rajju... This snake is rope.

None are Samanadhi Karanyam:

- Amsha - Amshi
- Guna - Guni
- Jati - Vyakti
- Karya - Karana
- Badayam -

Not Any 5 Samanadhi Karanyam

What Samanadhi Karanyam - One negates others :

- Rajju by conveying meaning of rope negates snake which is conveyed by word - Snake.
- Badayam Samanadhi Karanyam... one new... Another unreal and has to be negated.

If Jiva is negated, who will be Mukta?

- If Brahman negated - No Jagat Karanam.
- Therefore Badayam (Negation) Samanadhi Karanyam is not possible.
- Because both Jiva and Brahman can't be negated.
- It is possible between Brahman and world (Can be negated)
- It is possible between Jiva and world.

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action. [Chapter 4 - Verse 24]

- World is Brahman... Brahma Arpanam... is Badaya Samanadhi Karanyam.
- Because Brahman negates - Agni - Havi...
- Jiva Jagat Badayam Samanadhi Karanyam.

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth.
[Verse 1]

- I am Everything is Badayam Samanadhi Karanyam.
- Nothing other than me... Aham Annam...
- Between Jiva / Brahman - Badayam Samanadhi not possible.
- Because Na Jayate - Mriyate... 5 Negated.

Therefore This Samanadhi Karanyam is Aikya Samanadhi Karanyam :

- இதுதான் அது... } Dashamaha iti, Soyam Devadatte
- அதுதான் இது... }
- Other than Aikya Samanadhi Karanyam - No other Samanadhi Karanyam possible.
- Karya Karaka Above - Guna Guni / Jati Vyakti, Badayam... Opposed to my Meaning.
- Therefore Tattvam Asi is Aikyam.

नवबुद्धयपहाराद्धि स्वात्मानं दशपूरणम् ।
अपश्यच्छातुमेवेच्छेत्स्वमात्मानं जनस्तथा ॥ १७४ ॥
अविद्याबद्धचक्षुष्वात्कामापहतधीः सदा ।
विविक्तं दृशिमात्मानं नेक्षते दशमं यथा ॥ १७५ ॥

Just as misled by the number nine the tenth boy did not know himself to be so and wanted to know who the tenth was, so, one does not see one's own self, the witness, though detached from the non-self, and self-evident, on account of one's eyes being covered by ignorance and intellect captivated by desires.

[Chapter 18 - Verse 174 and 175]

Why should Sruti talk about me :

- About myself... I talk for hours... Since we do not know about our nature.
- Therefore self introduction required.

Example :

- Dashamaha... 10th Man... Doesn't know he is 10th man... knows name / Jatam etc.

Scheduled caste :

- 2 % Didn't get, Therefore missed - No use.
- 10th Man is searching for... Pen important... Because you want pen.
- If seeking Ananda, bungalow built not you ought to know...
- Medical condition we don't know... don't need.
- Similarly, If not seeking Ananda / Poornatvam / Immortality security / Vedanta not required.
- Pashyam Here - Not recognising self... Not owning / Disclaiming / Himself as Dasha - Poornam / Dashaman...
- Himself to be missing man / 10th man will definitely struggle to get 10th man... I am leader / searching.
- Answerable / Hits against wall... Panchadasi story

Guru :

- You are that - Bump of Shariram, Continues due to Prarabdam

Fact :

- You are Brahman Jagat Karanam, Jiva caused by Prarabda

} After Knowledge

Verse 175 : Wisdom Eyes :

- Folded because of Avidya(Guru Stotram) ignorance - Agyana - Timirawasya...
- Avidya Baddah Chakshushatvat... Because of Avidya...
- Kama... countless Objects...

- Greater Kama... 90,000 Objects to Attract... No Kama in sleep... No use... can't know oneself.
- External guide required.

Verse 176 :

**दशमस्त्वमसीत्येवं तत्त्वमस्यादिवाक्यतः ।
स्वमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम् ॥ १७६ ॥**

One knows one's own self, the witness of the intellect and all its modifications, from sentences such as, 'Thou art That' like the boy who knew himself from the sentence, 'You are the tenth' [Chapter 18 - Verse 176]

Guide tells :

- You are 10th Man / Kama / Devadatte
- Tat Tvam Asi
- Anya Deva Vididath
- Tadeva Tvam Vidhi - Nedam Yadidam Upasate

Pragyanam Brahman :

- Student owns up himself as Atma and Says
- Ayam Atma Brahma
- Aham Brahman Asmi.
- Because of proximity of Brahman - No Limitation in me.

- I should be away from Sthula / Sukshma / Karana... Shariram... can't say together with 3 Shariram - Then Contradiction will hit the face.
- Proximity of Brahman should knock off my Limitations of 3 Shariram.
- That Atma which is witness of entire Antahkarana - Krishna - Total.

Witness :

- I am standing and separating them easy to say - Aham Brahmasmi.

Aham :

- Kavalai will come - with Sthula
- House Problems / Office problem - with Sukshma.
- Crack somewhere... Vakyataha - Vijanati... Not through 'Nididhyasanam'.
- From statement Jnanam has to take place.

Mananam :

- Can't produce knowledge
- Helps to disown dehatma Abhasa
- helps to disown Anatma worries
- Not for recognition... recognition through Sravanam of Mahavakya.

Verse 177 and 178:

इदं पूर्वमिदं पश्चात्पदं वाक्यं भवेदिति ।
अन्वयव्यतिरेकाभ्यां ततो वाक्यार्थबोधनम् ॥ १७७ ॥
वाक्ये हि श्रूयमाणानां पदानामर्थसंस्मृतिः ।
नियमो नैव वेदेऽस्ति पदसांगत्यमर्थतः ॥ १७८ ॥

The understanding of sentences is possible (on the knowledge of the implied Meanings of the words) by the method of agreement and contrariety after it has been ascertained which words should be placed first and which nest.

For the order of words in Vedic sentences follows the meaning of the sentences. The rule about remembering the meanings of words in accordance with their order in which sentences are construed does not hold good in the Vedas. [Chapter 18 - Verse 177 and 178]

Purva Pakshi :

- Veda is vague... Based on Grammar.
- Subject should be known - Predicate new information Rama is King.

Rama	King
- Known	- Predicate
- Uddeshyam	- Vedyam

- This king is 3rd son of Prime Minister. Known – Occurs – 1st as Subject.
- New information Occurs later.

- If both unknown
 - If both known
 - One should be known / Other unknown.
- } Sentence Meaningless

Tat	Tvam – Asi
<ul style="list-style-type: none"> - Uddeshyam - Aham (Tvam) 	<ul style="list-style-type: none"> - Videyam - Brahman Asmi(Tat) - Here opposite / Therefore confusion

Verse 177 and 178 :

इदं पूर्वमिदं पश्चात्पदं वाक्यं भवेदिति ।
अन्वयव्यतिरेकाभ्यां ततो वाक्यार्थबोधनम् ॥ १७७ ॥
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What is Uddeshyam(Subject) :

- Videyam (Predicate) in Mahavakyam. If subject and predicate known - Apramanasya.
- Prasangaha / Vaiyartasya Prasangaha.
- Apoorva Bodha Anupadaka Prasangaha, No new knowledge given.

Purva Pakshi : Veda is confusing

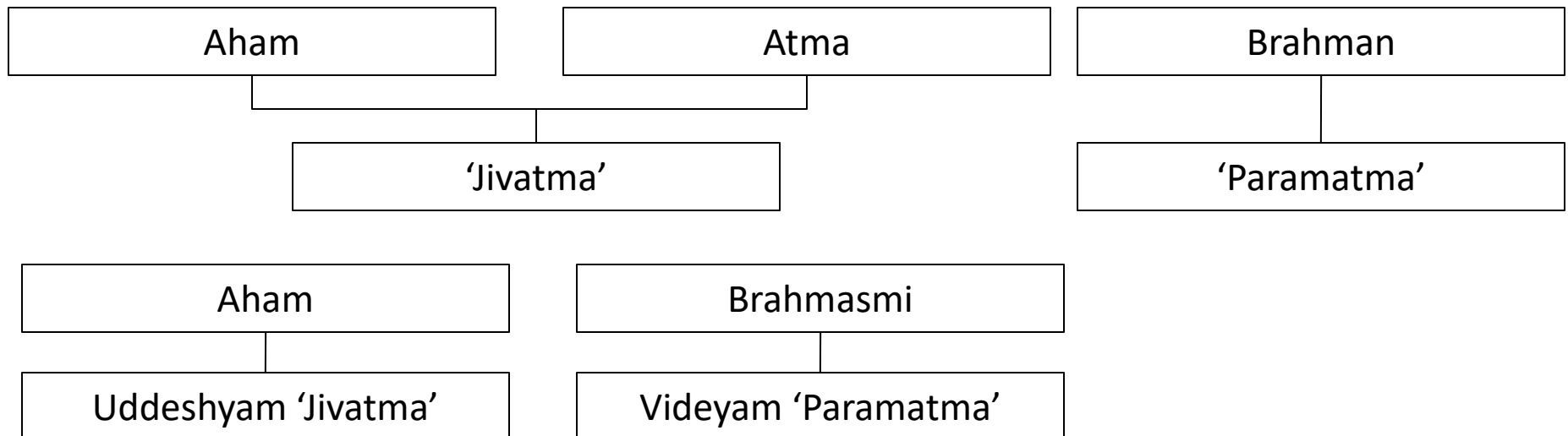
- Uddeshyam must be said in beginning.
- Start with known subject.
- Generally from Known, travel to unknown.

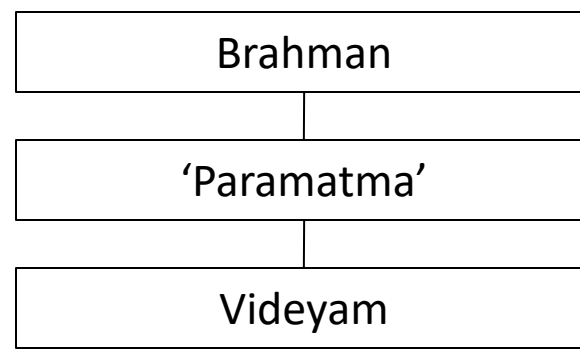
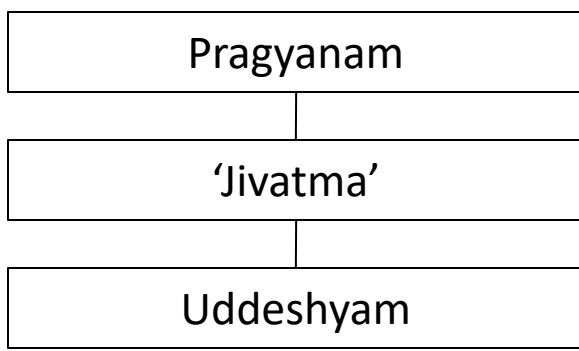
Known	Unknown
<ul style="list-style-type: none"> - Dharmi - Uddeshyam old information 	<ul style="list-style-type: none"> - Dharma - Predicate - New information

Rama	Lakshmanas Brother
<ul style="list-style-type: none"> - Known - Uddeshyam - We accept - General Rule 	<ul style="list-style-type: none"> - New information - Videyam

Question :

- IN Mahavakya - Tvam Pada - Jiva Suchaka Padam comes first...





Kaivalyo Upanishad :

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā viśvasyāyatanam mahat |
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat || 16||

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]

Tat	Tvam Asi
<ul style="list-style-type: none"> - Brahman - Uddeshya 	<ul style="list-style-type: none"> - Jiva - Videyam

Rule General :

Uddeshyam 1 st	Videyam 2 nd
<ul style="list-style-type: none"> - Known idea - Subject 	<ul style="list-style-type: none"> - New - Predicate

Exceptions are there :

- Rama is king -
- King is Rama - By Anvaya Vyatireka
- Yatra Yatra - Apoorvatvam - New Tatra Tatra Videyatam.
- If no Apoorvatvam - No Videyatvam
- Yatra Yatra Jnanatatvam, Tatra Tatra Uddeshyatvam.
- Yatra Jnanatatvam Nasti, Tatra Uddeshyam Nasti.
- Whatever is unknown idea is Uddeshyam.
- Apoorvatvam = Videyam
- Normal flow of language - Our travel

Uddeshyam	Vedyam	Videyam
Known	Unknown	Becomes Uddeshya

- In Mahavakyam what is Known is Uddeshyam new information - Videyam.
- All know Aham - Tvam Pada, Therefore Uddeshya



Upayopalabdhi Svarupa “All know” Aparoksha (Direct) Grahakaha

Tvam Pada :

- Self Evident / Nitya Siddha, Sarvada Aparoksham That alone is Vedyam.
- You are human being - Not new idea.

Atmanaha Brahmatvam :

- Infinitude - Limitlessness / Purity - we do not know...
- It gives predicate, Aham Brahmasmi - Right order
- Pragyanam Brahman
- Ayam Atma Brahman
- Tat Tvam Asi - Order reversed -

We have to understand as :

- Tvam Tat Asi - Look at grammatically.
- Asi = Verb - Are - If subject is you, then alone verb can be there.
- Subject is that - verb should be 'is ' That is you - Not that are you...

Madhyama Purusha :

- Uddeshyam - Tvam - Vedyam - Tat Anvaya Vyatireka...
- Rearrange According to Nyaya...
- Yatra Yatra... 1st then Uddeshyam.
- Idam Purvam / Paschet.. Vakyam Bavet.
- This is 1st Word
- This is Later word... } Arrange
- Group of words Arranged becomes Vakyam, know through Anvaya Vyatireka.

Known	Unknown
1 st	Last word

} Then Arrange

Group of Words :

- Reshuffle in your mind... Don't put responsible on speaker - Spoken - written English difference is there.

Verse 178 - 2nd Way to interpret :

- Verse 177 - 1st line
- Verse 178 - 2nd line
- Veda doesn't observe rules strictly - These are worldly rules.

} Form one Sloka

Known	Unknown
Uddeshyam	Vedyam

} Then by Anvaya Vyatireka
Know meaning

2nd Interpretation :

- Anvaya Vyatireka is Tvam Pada Jnanartham not for Uddeshyam - Videyam but for Lakshyartham Jnanartham not Vachyartham as discussed in 96.

Verse 178 - Idam Purvam / Idam Paschat : Veda Niyam Nasti

- Inter relationship - Know by meaning
- In Sanskrit it works... Case ending... Dvitiya Vibakti...

- Ramaha Ramam Gachhati – Grahanam, Gramam Gachhati Rama.
- In Bashyam - Connect 2 - 3 lines - Job of intellect.

In Mahavakyam - Tvam Uddeshyam :

- 11 Years teaching Swamiji - 1st time - Videyam topic discussed.
- Aparoksha Atma is Uddeshyam subject.
- Brahma Tattvam - Infinitude - Time / Space wise limitless is new information - “Core of self “ - Videyam is essence.

Question :

- One word can be taken as Pramanam.
- Word only reminds you of a fact
- Word can never become Pramanam.
- If I use uncommon word - Don't understand anything.
- Gegabugang... Not Pramanam Sound disturbance from tape recorder - Not Pramana.

Unknown word	Known word
- Doesn't convey	- Already known - Can't convey anything new

- Table... Pada Artha Sambandha.

Pada Artha Shakti - Not learning new

- When I utter word, not inform anything new, only remembering object.

Pada Uchharanyena Kim Bavati?

- Jnanam Na Bavati, Artha Samsriti Bavati - Memory.
- Remembrance not new knowledge.
- Apoorva Abavat Padam no Pramanam Bavati.

Pramana - Definition :

- Anadigataha / Asandigda / Bodha Janakam.
- Should give knowledge which is new, then Pramanam.
- Padam not Pramanam - Because it doesn't give new knowledge.

What is Shabda Pramanam?

- Shabdam = Padam = word
- Vakyam Eva Pramanam.

How Padaka Sambandaha become Pramanam, if Pada not Pramanam?

- 5 Poor - Together still poor - Maha Poor...

What is new idea coming out ?

- Word conveys meaning and meanings known...
- Rama brings cow... all you know... Relationship among them is new information.
- Vakhyam is Pramanam when it brings relationship amongst Karakas and Kriya.
- Kriya Karaka Naam Sambandha, Bodhaka Rupena Vakhyam Pramanam Bavati.

Who is subject?

- Dog / Old man leading dog.
- Rama gets cow



Action of bringing for which cow is object and Rama is object.

- Similarly in Tat Tvam Asi...
- Jiva Brahmana Abheda Sambandha Uchyate is it Dvaitam - Akhanda Arthaka.
- Tat Tvam Padartha - Yo Uchyate
- Words remind you - Find out Upadeshya
- Vidyam, Sambandha, through Vachyarth, Lakshyarth / Jabal / Ajahal / Bagatyaga....

Vedas job utter :

- Tat Tvam Asi...

Verse 179 :

यदा नित्येषु वाक्येषु पदार्थस्तु विविच्यते ।
वाक्यार्थज्ञानसंक्रान्त्यै तदा प्रश्नो न युज्यते ॥ १७९ ॥

The question is out of place when the meanings of words in sentences having fixed meanings are made clear in order that the meanings of sentences may be comprehended.

[Chapter 18 - Verse 179]

Purva Pakshi :

- Once you know Uddeshyam / Videyam / Sambandha Vakyam, should give knowledge about Uddeshyam - I - New knowledge - Brahman...
- I Enjoy Poornatvam / Muktatvam / Shudhatvam.
- Still I am not able to gain knowledge.

How Vakhyam be Pramanam?

- Mind - Happy to do – Kriya

Purva Pakshi :

- a) Niyama Na Drishyate... what is Uddeshyam / Videyam?
 - Veda confused - Therefore Vakhyam Apramana.
- b) I am not able to gain knowledge
 - After remembering, meaning of word - Should find out, if it fits properly.
 - Then find out what meaning fits - Vachyartham / Vengyartham / Samartham / Lakshyartham...

Therefore lot of preparation required :

- Tat Tvam - Pada wedding - Jatakam / Features to be checked takes 10 years.
- Muhurtam - 40 Minutes job... Parents worry for 10 years.
- If Padarthaha Samyak Jnanayate, then it is like peeled banana.
- Tat Tvam Pada Shodanam.

Chair	Bench
Chairman didn't give permission	High court Bench

Go to Lakshyarth (2nd) if
 ← Vachyarth (1st) Doesn't work

- When Padartha is clearly understood through Shodanam, then Padartha is means.
- Padartha is Karanam for Jnanam.
- When Padartha Jnanam is ascertained through analysis, you won't have a question.

Aham :

- Vachyartham = Deha Abimani
- Lakshyartham = Deha Ana Abhimanam.
- You have Ananda at Lakshyarth level only.
- Sthula / Sukshma / Karana Sharira Vyatiriktaha Saha Atma... ok

Verse 180 :

**अन्वयव्यतिरेकोक्तिः पदार्थस्मरणाय तु ।
 स्मृत्यभावे न वाक्यार्थो ज्ञातुं शक्यो हि केनचित् ॥ १८० ॥**

The method of agreement and contrariety is spoken of in order that one may be acquainted with the (implied) meanings of words. For no one can know the meaning of a sentence without knowing (The meanings of the words in it).[Chapter 18 - Verse 180]

Anvaya Vyatireka :

- Analysis meant for Pada Jnanam not for Mahavakya Jnanam(Tvam Pada Jnanam)
- Adhyarupa Apavada (Tat Pada)

Anvaya Vyatirikta :

- Anuvritti - Vyavritti method, Regular important expression is in Nyaya.
- Meaning - Difference is there - Not popular meaning here.
- Normally Anvaya Vyatirikta - Used for Karya Karana Nischaya.
- Yat Satve Tat Satvam
Yat Abave Tat Abava } Tatu Satyasya Karanam
- Mrith Satve - Ghata Satve
Mrith Abave - Ghata Abava } Tasmāt Mirth Ghatasya Karanam
- Sugar(Shankara)Satve - Madhurya Satyam
Sugar Abave - Madhurya Abava } Sugar cause of Sweetness

Similarly Potato / Gas :

- Regular meaning of Nyaya - Used properly
- This Anvaya Vyatirikta not taken for Tvam Pada Artha here
- Use Anuvritti / Vyavritti.

Lecture 204

1) Position of Uddeshya and Videya in Mahavakyam.

General Rule :

Uddeshya	Videya
- Subject / Known - 1 st Part	- Unknown - Predicate / Later

2) In Vedas this rule not followed in Mahavakya Veda Niyama Nasti

Tat	Tvam Asi
Unknown Predicate	Known Subject

Rama	King
- Videya - Unknown	- Uddeshya - Known / or vice Versa

- Word reminds us of meaning - Not reveal meaning.
- Words themselves known through Pratyaksha or Vridha Vyavaharam (Elders take)
- Parents teach - This Pada - This Artha - Eat this food....
- Sound and Artha interconnected.
- Vridha Vyavahara Pramanam, mix of Pratyaksha(See) and Shabda (Listen and Relationship understood)

From transaction of elders :

- Child imbibes Shabda Shakti to reveal meaning, Annam - don't need it in form.

1st Padam and Padartha required :

- After discovery - Annat Shabda - Mind visualises –

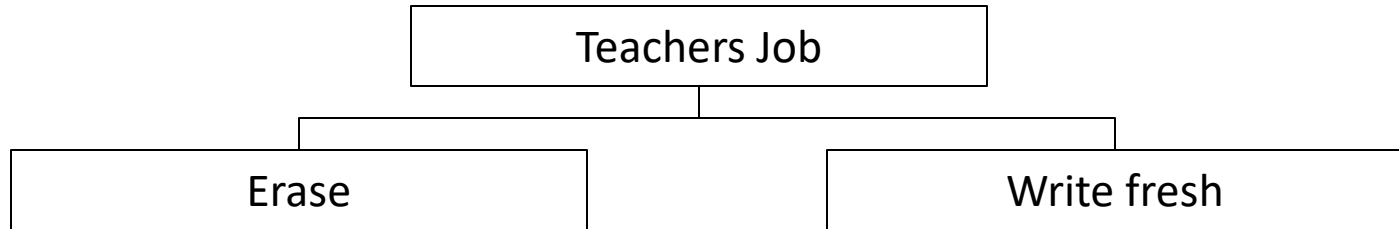
2nd Time onwards Smrithi :

- Words used in sentence - Remind meaning.
- Re-organise words - Rearrangement and find if it conveys, meaningful idea.
- If Vachyartham, sentence meaningless - Clues.
- Whether Yogyartha is there - Chair and Bench - No Yogyartha - Jadatvat... in Vachyartham, Therefore go for Lakshyartha
- Shodanam = Keep meaning and check suitability fits or not - Once Shodhana done properly... he will not object to Mahavakya.

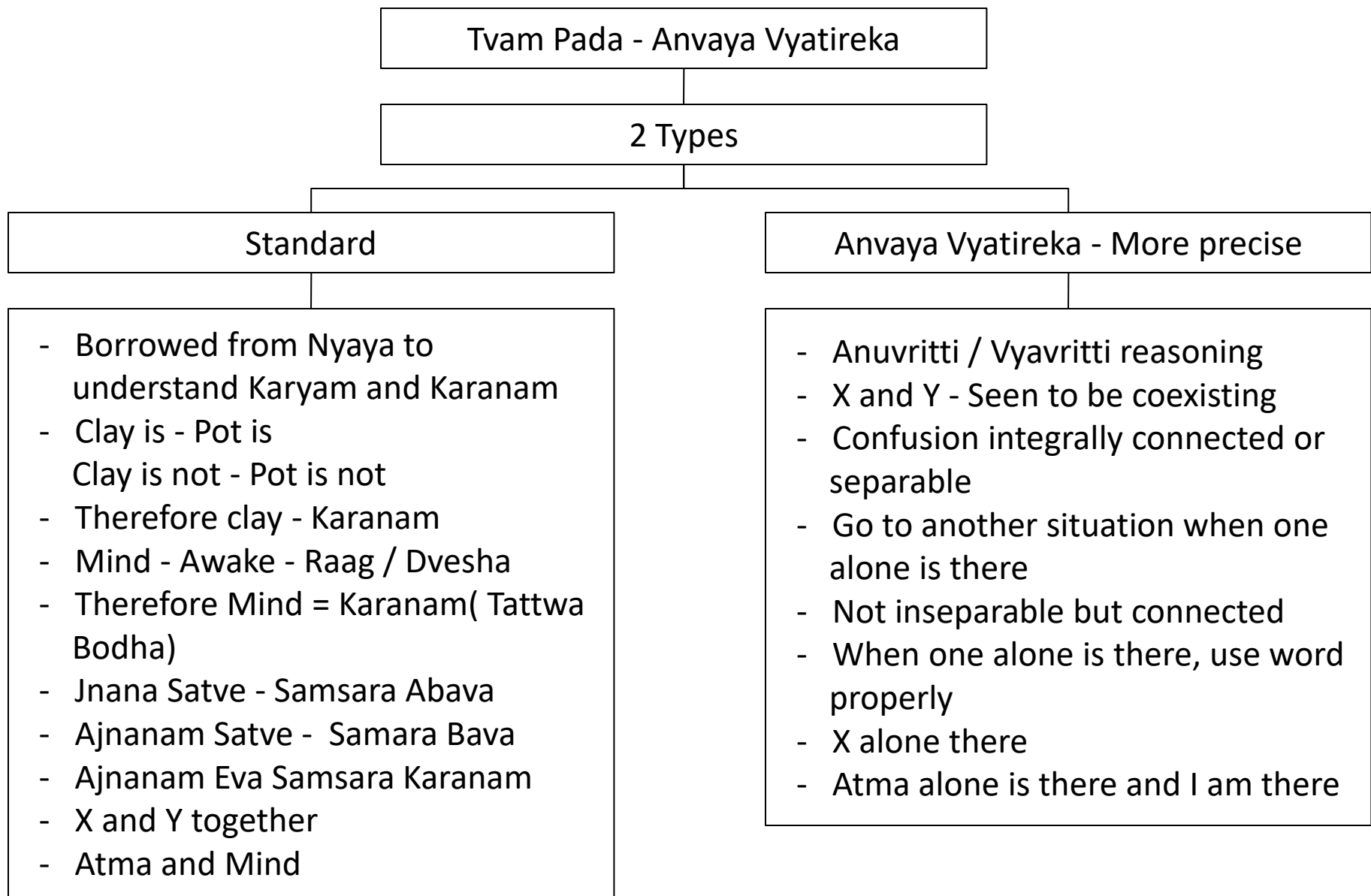
How am I Brahman?

- In Mahavakya do Tvam and Tad Pada Shodhana.

Tat Pada	Tvam Pada
<ul style="list-style-type: none"> - Srishti Vichara Apavada and Adhyarupa = logic Brahma Satyam Jagan Mithya - Easy to understand Ishvara wife Saraswati / Lakshmi safe - No Misconception before Tat Pada <p>Ishvara :</p> <ul style="list-style-type: none"> - Sarvagata / Shudha / Mukta - No resistance 	<ul style="list-style-type: none"> - Jiva Vichara - Anvaya Vyatireka = Logic - Jeevo Braheiva Na Paraha - Objection - Subjective Angle, daughter problem not Brahman - Many conceptions - Jiva - Alpaha / Paricheda - Strong resistance when Tvam Pada revealed - Misconception intense / Many depends on Samsaritam



- Board with many Kirukal / old writing and new write mix up both Visible not wiped off properly
- Aham Jeevasmi and Aham Brahmasmi
- 2 Cassette recording mixed up.
- Pratibandakaha Jnanam - Old and new coexisting.



Therefore Atma = I :

- Existence of X - / Continued existence of X = Anvaya.

Anvaya :

- X (Present today and tomorrow and when Y is absent).

Vyatirikta :

- Not what is there today.

2nd Day :

- Absence of Y... during presence of X is called Vyatirikta.

In One Situation	
- What's there is Anvayam - Anvaya = Anuvritti	- What's not there is Vyatirikta - Vyavritti

2nd : Anvaya Vyatireka :

- Atma and Shariram are inseparable or separate? To segregate / To do Viveka of Atma and Anatma.

Panchadasi : 1st Chapter : Elaborate...

- In Jagrat - Atma and Sthula Shariram together.

We get confused - Are they inseparable / Separable?

- I am fat / Lean... Atma and Shariram - Intertwined .
- Go to Svapna... Atma is there Sthula not Available in Svapna.
- X = Atma – Y = Sthula....

Jagrat	Svapna
X and Y Available	X - Atma Available(No Sthula Y)

Atmana :

- Anvaya = continued existence of Atma, even in Absence of Y (Sthula)

Vyatireka :

Jagrat	Svapna
X and Y Available	X – Available Atma

Vyatireka Anvaya :

- (Absence of Y - Sthula) in Presence of Atma is called Sthula, Sharirasya Vyatireka / Vyavritti.
- Atmanaha Satve, Sthula Abave - Vyatireka
- Sthula Sharira Satve, Atma Bave - Anvaya
- Atmanaha Satve - Sthula Abava - Vyatireka
- Sthula Abave - Atma - Satvayam / Bava - Anvaya.

1st Chapter : Panchadasi :

- Sukshma / Karana Sharirasya Vyatireka - Atma Anuvrittaha - Sharira Traya Vyavruttam.

Panchadasi = Chapter 1	Panchadasi - Chapter 1
Verse 38, 39, 40, 41	Verse 38 - 46

Panchadasi : Chapter 1 - Verse 38 :

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।
सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

The physical body present in one's consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]

Waking	Dream
X = Witness 'Consciousness' Pure Consciousness / and Physical Body	Witness consciousness - Present and Physical body Absent

Anvaya of self :

- Invariable presence of witness Consciousness - And Variable body absent.

Anvaya Vyatireka :

- Process of determining Variable and invariable.
- Dropping of gross body in dream is Vyatireka.
- Therefore Gross body and Atma can have separate existence(Very important Discovery)

Panchadasi : Chapter 1 - Verse 39 :

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥३९॥

Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible. [Chapter 1 – Verse 39]

Sleep

X - Witness is invariable
factor

Y - Subtle body is not
perceived

Self Witness the state

Panchadasi :Chapter 1 - Verse 40

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

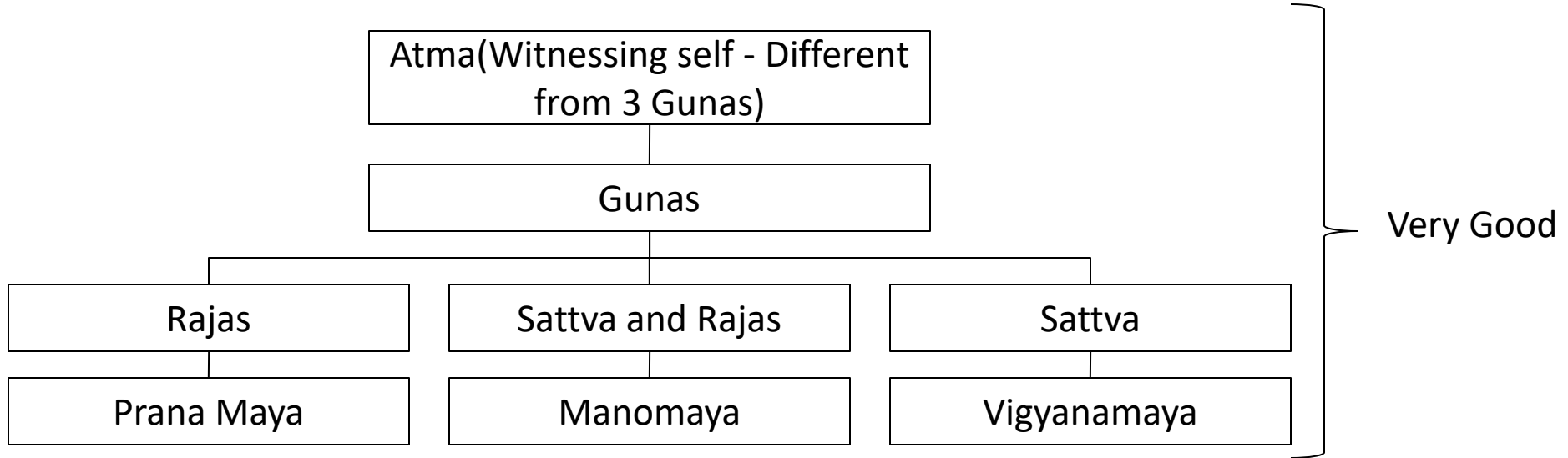
What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading. [Chapter 1 – Verse 40]

Subtle Body :

- Mind / Ishvara / Vital Airs → 17 Transient character / Manomaya / Pranamaya / Vigyanamaya
- Are different from the self
- Sheaths are condition of 3 Gunas and Differ from each other, qualitatively and Quantitatively.

Pranamaya Kosha	Manomaya Kosha	Vijnanamaya Kosha
Condition of Rajas	Condition of Sattva and Rajas	Condition of Sattva

- Witnessing self is different from the Gunas and Hence from the sheathes.



Panchadasi : Chapter 1 - Verse 41 :

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

Objection) : when the molecules of the four elements, earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements ; but how can our intellect grasp the dissolution of akasa which is not composed of molecules? Hence akasa is eternal. [Chapter 1 – Verse 41]

Atma :

- Avidya - Deep sleep state(Neither subject or Object is experienced)
- Self persists in that state, invariable Factor.

- Flowers of garland different from Thread passing through the Garland.
- Thread is one and unchanging.

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheta munjadi-vesikam dhairyena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

Svetasvatara Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषा मनसाभिकल्पो य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

arigusthamatrah puruso 'ntaratma sada jananam hrdaye sannivistah ।
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti ॥ 13 ॥

Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal. [Chapter 3 – Verse 13]

Verse 44

- Brahman(Maya)
- World
- Material Cause and Intelligent Cause
- (Tamas and Sattva)
- 'That' - Tad Pada
- Creates Ishvara

Verse 45

- Avidya
- Sattva(Rajas and Tamas)
- Phenomenal not created in Brahman → Creates desires and Activities
- 'Thou' - Tvam
- Creates Jiva

Panchadasi : Chapter 1 - Verse 44 :

जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥४४॥

Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are not conscious of the perception of nothing. [Chapter 1 – Verse 44]

यदा मलिनसत्त्वां तां कामकर्मदिदूषिताम् ।
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥४५॥

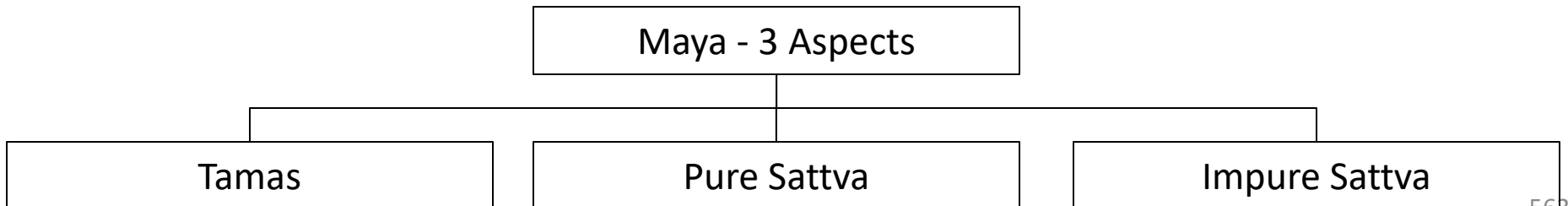
When the supreme Brahman superimposes on Itself Avidya, that is, Sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as 'thou'. [Chapter 1 – Verse 45]

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥४६॥

When the three mutually contradictory aspects of Maya are rejected, there remains the one indivisible Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying 'That thou art'. [Chapter 1 – Verse 46]

What's Sattva / Rajas / Tamas :

- Mutually contradictory aspects of maya are rejected... There remains - One indivisible Brahman - whose nature is Existence / Consciousness / Bliss.



- Statement of Anuvritti and Vyavritti is to arrive at Tvam Padartha.
- Vakyardha Jnanam should be preceded by Padartha Jnanam.
- Padartha Jnanam Bina Vakyardha Jnanam Neiva - Sambavati.
- Tvam Padartha Smrithi Abava...
- If there is no remembrance of Tvam Padartha... No Vakya Artham Bavati.
- Without knowing Tvam Padartha... Hearing Vedanta no use.
- Require Padartha Jnanam for Lakshyardha Jnanam.
- No Varna / Ashrama / Proximity / Kenachit... Any one can know.

Verse 181 to 183 :

तत्त्वमस्यादिवाक्येषु त्वंपदार्थाविवेकतः ।
 व्यज्यते नैव वाक्यार्थो नित्यमुक्तोऽहमित्यतः ॥ १८१ ॥
 अन्वयव्यतिरेकोक्तिस्तद्विवेकाय नान्यथा ।
 त्वंपदार्थाविवेके हि पाणावर्पितबिल्ववत् ॥ १८२ ॥
 वाक्यार्थो व्यज्यते चैवं केवलोऽहंपदार्थतः ।
 दुःखीत्येतदपोहेन प्रत्यगात्मविनिश्चयात् ॥ १८३ ॥

The meaning of the sentences like 'Thou art That', i.e., one is Brahman ever free, does not become manifest on account of the non-discrimination of the (implied) meaning of the word 'Thou'. Therefore it is for the purpose of discriminating the meaning of that word and for no other purpose that the method of agreement and contrariety has been described. For when the meaning of the word 'Thou' is discriminated one becomes perfectly sure of the nature of the innermost self by the negation of the ego connected with unhappiness from the meaning of the word 'I' and then the meaning of the sentence Viz., one indivisible pure consciousness becomes manifest like an Angle Marmelos fruit placed on one's palm.[Chapter 18 - Verse 181 to 183]

- Even though “ Tvam and Tat “ Padartha - Both should be understood.
- More important - For Tvam Pada.
- All Sadhana for my improvement - Not for Ishvara improvement.
- Japa / Puja for refinement of Tvam Padartha.. Tad Padartha remains stable.

All 4 Mahavakyam “Tat” - Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Ear of Ear... “Different from Known Above unknown”
- Sayaschayam Purusha.

Keno Upanishad :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 6]

- That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be Brahman and not what people worship as an object.

- Because of non-discrimination, Ashodanam, Tvam Padartha - Aviveka... Meaning of Mahavakya not clear.
- Atma - Anatma Aviveka = Tvam Pada Aviveka.
- Apply Bagatyaga Lakshana and remove Atma... And be qualified to be with Brahman.

In ICU	Chappal / Not Sterile / Dirty
<ul style="list-style-type: none"> - Brahman - Moksha / Samrajya 	<ul style="list-style-type: none"> - Anatma full of infections - Jaha Lakshana – I am outside - Leave Chappal – Baga Tyaga Lakshana

Vachyartham not understood :

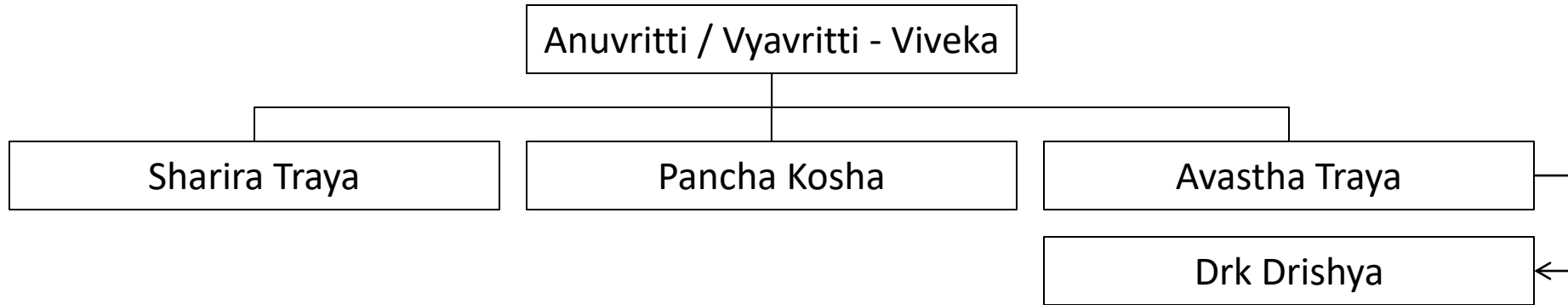
- Can't Separate Vachyartham - But I don't see.
- Vachyartham not evident to listener...
- Chinese news.. Artham is there but not understood.
- “Nitya Mukta Aham Asmi “
- I am ever liberated is teaching - Nitya Mukta.
- Then people ask if liberation in this Janma... Adhyaksha Atma - Aham Asi...

Wrong expectation :

- Will Moksha come → Means - Tvam not understood.
- Are you liberated - Say strongly Yes.

Verse 182 and 183 :

- Non analysis of Tvam Pada alone is obstacle for Knowledge.
- Tvam Pada - Ashodanam Eva - Vakyardha Pratibandakaha.
- Tvam Pada not Analysed well... Since this is obstacle...
- Remove it by only Atma - Anatma Tvam Pada Viveka.
- Then Anvaya Vyatireka - Anuvritti / Vyavritti - Viveka.



All clear Tvam Pada Viveka :

- Drishyam - Vyavrittam
- Drk - Always there - Anuvrittam
- - Uktishbihi - Bavati not for Vakyardha Jnanam...
- All only for Tvam Padartha Jnanam, not for whole Mahavakya... Only for Tvam Pada Shodanam.
- Tat Pada Shodanam do Separately.
- Atma - Anatma Viveka - Not complete Brahma Vidya - 1/3.

- Asi - Pada 1/3
- Atma Anatma / Tvam Pada / Anuvritti - Vyavritti / Anvaya Vyatireka... All one...
- How Vachyarth then Evident / Clear / Amalakatvatu Nellikai.
- Vilvakai - Here - Nobody can Miss it.

Example :

- I am, you read letters on Board - Which board?
- Akhanda Rupa... not Samsarga - Visishta Advaita, Bheda - Abheda Vakya...

What happens when Tvam Pada Viveka is done?

- Aham Dukhi Eva Apohaha...

Aham :

- Before Atma - Anatma Viveka is mix of Atma and Anatma.
- Dukhitvam is it Anatma or part of me Atma
- Agitation / Pain / Birth / Samsara, Belong to Anatma - Ahamkara Amsha.
- Anatma and Chidabasa = Ahamkara.
- Aham Dukhi = Ahamkara and Dukhitvam of Ahamkara, Instead of Aham - Sakshi.
- With Viveka... Aham Dukhi belongs to Ahamkara...

Ahamkara	Dukhitvam set Aside
Chappal	Dirt Put in Chappal

- Both kept aside... Aham Shudhaha...

- From Aham Pada Vakyartha... Mix of Atma and Anatma, No Bagatyaga Lakshana done.
- I remove Dukhi - Anatma / Ahamkara.
- When Ahamkara removed / Chappal removed / Dukhitvam automatically goes / Dirt goes.

Baga Tyaga Lakshana :

- Only understanding not physically removing, This is Vyavaharikam.
- I am Paramartikam... can't stick to Vyavaharikam.
- Knowing - It can't stick is Baga Tyaga Lakshana, Apohaha = Removal...
- What remains is Pratyag Atma... Atma without Anatma Amsa.
- Tvam Padartha Viveki - Aham Padartha... Dukhi it Yetad Apohaha...
- Pratyag Atma Vinishchayat... Bobavat... Vachyartha...
- Tvam Pada Viveka



From Dukhi Amsa goes



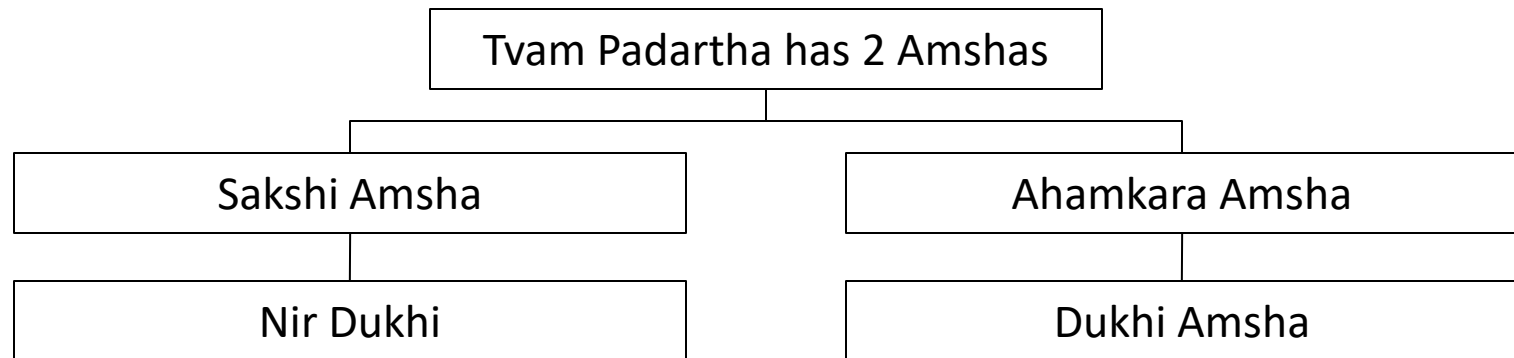
Pratyaya Atma remains

- Kevalam - Vachyartham... = Akhandartha Sphutam Bavati.
- Student with Chappal - Remembers wife's Problem
 - Clinging to Anatma
- Teacher : Separates Anatma.

Lecture 205

Verse 182 to 183(Verses 233 - 50 Verses left)

- Mahavakyas can clearly lead to knowledge if Tat / Tvam Padartha clearly understood.
- Vichara / Shodanam / Viveka of Padartha required.
- Pada Jnanam Bina, Vakya Jnana Neiva Sambavati.
- Shodanam means purification, Irrelevant meanings are weeded out.
- Contextual meanings taken - Then Mahavakyam functions like lubricated machine.
- Emphasis on Tvam Padartha, more because of misconceptions / Viparita Bavana...
- Baga Tyaga Lakshana to be done...



- Give up Bagataha Tyaga... Ahamkara Dukhi Tyagaha...
- Every Jnani... Mahasanyasi... Renounced Ahamkara Amsha.
- Jnani - Small Tyagi - Renounced Ahamkara - Dukhi Amsha.
- Sakshi left out... it can own up Brahman without hesitation...
- Ahamkara and Brahman, Equating has resistance and Pressure.

- Sakshi and Brahma Aikya no problem, As Bilvam - Very evident.
- Akhandita / Abadita Sakshi will be every evident.

Verse 184 :

**तत्रैवं संभवत्यर्थे श्रुतहानाश्रुतार्थधीः ।
नैव कल्पयितुं युक्ता पदवाक्यार्थकोविदैः ॥ १८४ ॥**

Those who are well-versed in the meanings of words and sentences should not, therefore, assume a meaning which is not in accordance with the Sruti's and give up what is in them. For this explanation of the sentence is thus possible. [Chapter 18 - Verse 184]

- Akhandartham is evident, clear meaning of Mahavakya.
- If alone is intention Vipaksha of Sruti.
- If any other meaning taken, 2 Doshas will come.
- Right meaning is one.
- Wrong meaning is many - No orderliness in mistake.
- Visishta Dvaitin / Dvaitin...

Mistakes :

- i) Atma - Atat Tvam Asi – Svetaketu
 - ii) Tatya Tvam Asi.
- You are not him
 - You belong to him, சேர்ந்தவன்.

- You are him / He only.
- He is only him... but it is Upasana / Imagination Intelligent - Imagine is an insult.
- Imagine You are Brahman.
- Samskartham Aikyo Iti...

2 Doshas :

- Giving up a right / Intended meaning, Sruta Hanihi.
 - Ashruta Kalpana - Preceded by Sruta Hani.
- Projection of Non- Intended / Wrong / Improper statement...
 - Twin Doshas - Go together Like
 - “Arjuna and Adhyasam”



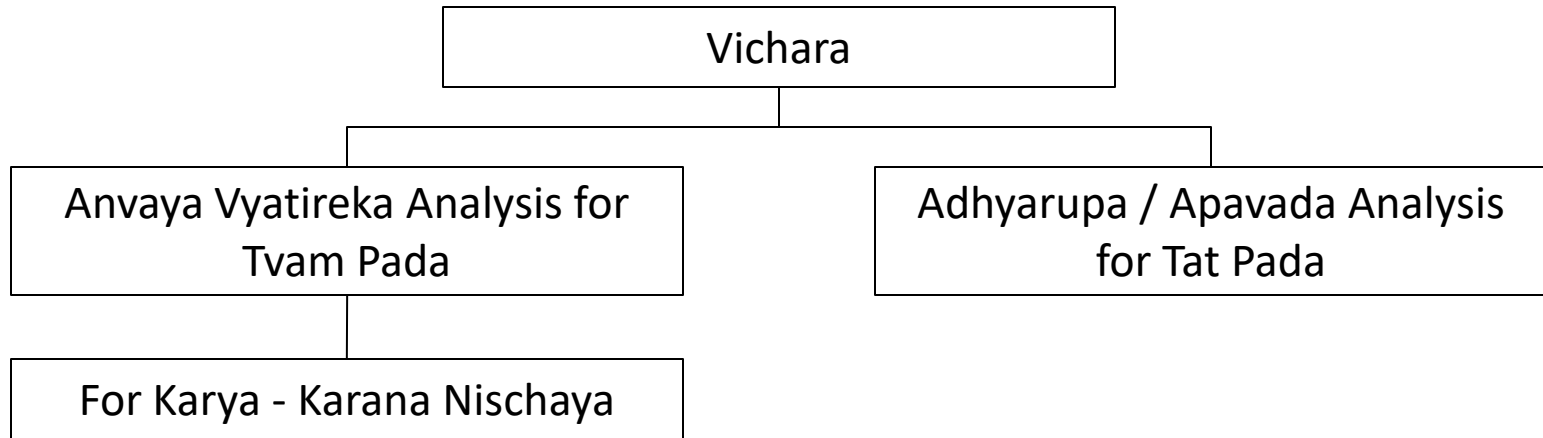
Preceded by former

- When such a meaning is possible... Akhandartha.
- If Akhandartha / Aikyartha meaning is not taken... And is possible... Not proper to project idea... Not heard / Intended in Shastra... to speculate / Superimpose...
- Pada Vakyartha - Intelligent don't superimpose or project.
- Experts of Gamartham / Jahal Lakshana / Ajahal Lakshana / Vengyantham...
- Pada Artha Vakya Kovidaha - Expert.

- Vachyartha Ko Vidaha - Knows - Syntactical correlation - Subject / Predicate / Samadhikaranya Badaya - Aikye / Upasana Viseshya / Viseshyaha / Adhyasa / Lakshana Padartha...

Purva Pakshi :

- We do another Kalpana but we are Pada Vakya Co-vidaha... Will justify by Pada Vakya Shastra...



Verse 185 : Purva Pakshi :

**प्रत्यक्षादीनि बाधेरन्कृष्णलादिषु पाकवत् ।
अक्षजादिनिभैरेतैः कथं स्याद्वाक्यबाधनम् ॥ १८५ ॥**

(Objection). The knowledge 'I am Brahman' is contradicted by sense-perception etc. like the cooking of gold particles.

(Reply). How can that knowledge be contradicted by these which are evidences only apparently? [Chapter 18 - Verse 185]

- I do not have Sruta Hani Dosha at all.
- Sruti Hani not Dosha in many places.

1) If heard meaning Srutha Artha is Pranyanatava Virodha

- Agni - Hitaha - Fire is cold
- Sruta Artha - Fire enjoys coldness
- Pratyaksha Virodha - Pratyaksha - Fire is hot.

Sruti fire is cold :

- Veda Pramana can't be removed.
- Therefore Nutana Artha Kalpana - Another Artha to be given.
- Can't do Tyaga of Vakya Artha...
- Can't do Tyaga of Vakya - Give other meaning.

- Sheetau - Taken as liquid
- Fire is liquid - Suffers Same Pramantara Virodha Dosha.

Chandogyo Upanishad : Purusha - Agni

- Upasita - Imagine like that - No Pramana Virodha...
- Not fact - Present as imagination
- Why can't we change, Pratyaksha according to Sruti.

Rule :

- Pratyaksha Baliyam - Jyeshtha
- Pramanam - Eldest Pramanam

Why most powerful - Pramanam :

- Pratyaksha is basis on which other Pramanas are based / Function.
- 1) Anumanam - Should get clue - Inference, Requires data collected through Pratyaksha, See smoke then infer.
 - 2) Arthapathi requires Pratyaksha basis.
 - 3) Upanayanam requires Pratyaksha basis
 - 4) Anupalabdhi requires Pratyaksha basis.
- See through eyes - Elephant is there and not there

There	Not There
Bava	Abava

Absence of elephant Needs Pratyaksha :

- Shastram - Deaf - can't sit in class -
- Sroteindriya should function and intellect - Required.
- Lakshyarthas - Intellectual refinements required / Samanadhi Karanyam...
- Education of Buddhi required Upon Pratyaksha.
- Educated and Deaf - No use
- Wonder Cat - Dog can't sit in class - Has Pratyaksha.
- 5 other Pramanams have to adjust to Pratyaksha.
- Pratyaksha will not adjust to anyone.

Example : Chandogyo Upanishad :

- Purushovayo Tam Agni...

Here : Example :

- Giving up hard meaning - Assumption of new meaning.

Karma Khanda :

- Krishna Janu Srampayet Commandment - Vidhi - As part of ritual.
- Please cook / Roast - Golden beads.
- Soften gold through Agni process(“ Viklidhihi “ by cooking gold can't become softer.)
- Pratyaksha Virodha.
- Take it as Samsara Karme, No Drishta Phalam - No cooking.

- Adrishta Phalam of Samskara - Takes place put in Pathram - Roast it.
- No visual difference - No Drishta Phalam, Adrishta Samskara takes place.
- Get fitness to use as part of yoga - Neivedyam - No visible change, Upayogam Arhati.
 - Amedhya Annam...
 - Medha Yagne
- Tat Tvam Asi - You are infinite - Pratyaksha Virodha - Anubava Virodha.
- Never feel I am Poornam - Can verbalise.
- Lip service to teacher - Aham Brahmasmi - Aham Nitya Mukta...
- I am Abrahma is Anubava... Can't give up meaning.
- Narayana for class - Jnanam – Intellectually practical - Outside - Bakti.
- Use appropriate thing for appropriate occasion.
- Aham Brahmasmi - Samskaryam Kuryat - will get religious Samskara and be fit for karma.
- Samanvaya Adhyasa... Bashta Matam... Karta Yajamana fit for Yaga Anushtanam by chanting Aham Brahma Asmi...
- Aham Poornaha - Pratyaksha Anubava Virodha.

Shankara :

- 1) No Pratyaksha Virodha - Only Abhasa Virodha.
- 2) Tat Tvam Asi - Not prescribed as part of any karma, not Vidhi Sesha....

Purva Pakshi :

- Krishna Srapalam - No Phalam prescribed only Anga of Yoga.
- Angi yoga will give Phalam

Shankara :

- Tat Tvam Asi has Phalam of its own - Moksha not part of Yagya.

Phalam :

- Abayam Pratishtam Vindate.

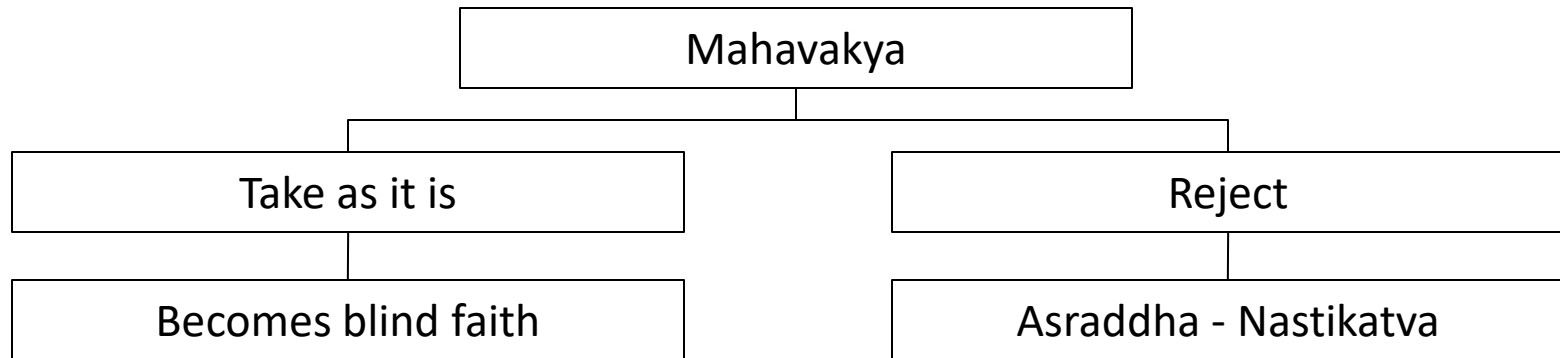
Example :

- Wrong - Don't apply Krishna Srapalam in Tat Tvam Asi...

Lecture 206

1) Purva Pakshi :

- Tat Tvam Asi - Mahavakya - can't be taken as it is.



- Interpret without contradicting logic / Perception which is called Mimamsa.

2) Example :

- Krishnalam Shapayet... Attribute Adrishta Phalam for roasting action.

Purva Pakshi :

- I am infinite - Similar statement not acceptable.

i) Anubava Virodha : I am Samsari

- Therefore Vritti / Avritti - Prasankyanam with Japa - Samskaras will come.
- Japa gives purification, Samskruta Purusha can do Vedic ritual
- Becomes fit for Vedic ritual.

- Some other claim - This gives Moksha

- Some other claim - This gives benefit to be fit for rituals

} Realisation

- Aham Brahma Asmi is Samskartham.

Shankara :

- 3 Arguments against...

1) Drishtanta wrong :

- Krishna Srapalam - Not to be applied for Aham Brahma Asmi.

Reasons :

a) It is part of one main karma Anga / Sesha :

- Aham Brahma Asmi - Not part of karma.
- It is Mukhya Vakyam - Not Sesha Vakyam

b) No Phalam of its own in Krishna Srapalam :

- No Anga karma gives Phalam by itself....
- Anga(Gives Phalam indirectly) Joins Angi and Angi gives Phalam.

- Tarati Shokam Atma Vitu...
- Abayam Pratishtam Vindate...
- Shantihi - Sashwati
- Sukham – Sashwatam

Gives Phalam directly not Angam but
Mukhyam

1st :

- Not Part of Karma...

2nd :

- Has Phalam of its own.

3rd : Strong :

- Interpretation should not be contradiction to Pratyaksha, its only seemingly contradictory.
- If contradictory, will be available for Pratyaksha...

When contradiction?

- When 2 Pramanams talk of same entity.

Pratyaksha	Shastra
1) Agni Ushnam 2) Agni Ushnam	1) Jalam Sheetam - No contradiction 2) Agni - Medicine in cold winter no contradiction

Contradiction :

Anubava	Shastra
I am 5' 6	I am Infinite

Purva Pakshi :

- Both talking of I, Therefore contradiction.

Shankara :

- Anubava = 5' = Pratyaksha Abhasa - Adhyasa Atmanam.

I am :

- Dealing with Chetana Tattvam.
- Anubava Pramana Vishaya Kaha - Anatma...
- Shastra Pramana Vishaya Kaha - Atma...

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Your Pramanams can't talk of Atma.
- I am self Evident Adhishtanam - "Not Abhasa"
- Therefore Sruti doesn't contradict.
- This is rope / This is Snake

Snake :

- Negated
- Abhasa
- You are Projecting / Imagining / Abhasa Atmanam

I am Sakshi Chaitanyam	I am	5 / Hungry Agitated
	<ul style="list-style-type: none"> - Satchit Part - Adhishtanam - Rope - Self Evident 	<ul style="list-style-type: none"> - Deal with Anatma(Abhasa / Reflection)

- Anubava Pramanam talks about Anatma.
- Shastra Pramanam talks about Atma.

Therefore happily say - Aham Brahma Asmi :

- When Pratyaksha gets access to Atma, then it can contradict Sruti...
- Science can never support / Negate/ contradict Sruti...
- Sruti - Queen of Jagat - No Pramana can prove / Disprove it.
- Pratyaksha Abhasa - Adhyasa - Contradicts Sruti.
- Sruti contradicts Adhyasa for Badayartham, I am limited / Samsara... Seeing.

Verse 186 :

**दुःख्यस्मीति सति ज्ञाने निर्दुःखीति न जायते ।
प्रत्यक्षादिनिभत्वेऽपि वाक्यान्न व्यभिचारतः ॥ १८६ ॥**

(Objection). The knowledge that one is devoid of unhappiness does not arise from the sentence as long as one feels that one is unhappy, though the feeling of unhappiness may be due to sense perception etc. Which are all fallacious.

(Reply). We say, 'No' For there are exceptions. [Chapter 18 - Verse 186]

- I am Dukhi / Parichinna / is not Pratyaksham but Abasam / Nibam reflection.

Purva Pakshi :

- Abhasa Pratyaksha is there but contradictory idea is there.

Anubava	Shastram
<ul style="list-style-type: none"> - Aham Dukhi - Pratyaksha Abhasa / Adhyasa - Let it be so - “Don’t say I am Dukhi” 	<ul style="list-style-type: none"> - Aham Nirdukhi - Tvam Ananda Svarupa

Purva Pakshi :

- As long as I am Dukhi idea is there, how can I gain the infinite knowledge.
- It will be obstructing, Actual / Psychosomatic pain is there.
- Even though it is Adhyasa / Abhasa - Jnanam - I am Dukhi Jnanam is there... I am Nirdukhi Jnanam can’t arise.
- Silar Azuvaar, Silar Siripaar...
- Vyabichara - Defective statement is contradicted by I am happy experience sometime...

Technical idea :

- Pratyaksha Pramana can’t be contradicted by other Pramana.
- Any Pramana Abhasa can be negated by Pramana.

- When we correct our wrong knowledge.
- Railway timing I think 4 PM Train Arrives / Name / Rope Snake / Mirage water / Sunrise...
- Wrong knowledge gained through Pramana Abhasa is corrected by right knowledge gained through Pramanam.

I Say “ This is snake”	Another - This is Rope”
Misapprehension	“Apprehension”

- Right knowledge negates, snake idea / delusion.

Verse 187 and 188 : (Very Important)

**स्वप्ने दुःखमध्यासं दाहच्छेदादिहेतुतः ।
तत्कालभाविभिर्वाक्यैर्न बाधः क्रियते यदि ॥ १८७ ॥
समाप्तेस्तर्हि दुःखस्य प्राक्च तद्बाध इष्यताम् ।
न हि दुःखस्य संतानो भ्रान्तेर्वा दृश्यते कचित् ॥ १८८ ॥**

(Reply continued) i felt miserable on account of burns, cuts, etc. In dream and was freed from pain through the teaching (imparted to me by a man of knowledge) in that state. Even if it be contended that the teaching in dream negates no pain, still pain etc. Cannot be regarded as belonging to the self. For the absence of pain is there both before and after it is experienced, a delusion or a pain being never unceasing. [Chapter 18 - Verse 187 and 188]

- Vyabichara = Defect / Inconsistence of Purva Pakshi Statement...
- Pramanam can't give rise to knowledge.
- When Pramana Abhasa is contradictory to it in 186...
- There are cases where Pramanam, negates Pramana Abhasa.
- Rajju Sarpa... = Pratyaksha Pramana Abhasa.
- Pramanam = Rajju → Negates Pramana Abhasa.

Example - Here :

- Svapna Drishtanta, Prana Abhasa casted on 'I' itself.
- Rajju - Adhyasa outside.
- In Svapna Dukhi - Abhasa centre on 'I' itself, on Waking Nirduki.
- Happily went to sleep... Dukhi in Svapna.
- I am Dukhi in Svapna is Pramana Abhasa.
- Which can be negated by I am Nirduki on Waking up - which is Pramanam.

In Dream :

- Daham - Cuts and Burning in Summer / Thirst.
- Due to cuts and Burns in Svapna Shariram, he says I am Dukhi (Adhyasa).

Adhyasa Negated in 2 Ways

Rare

- Guru comes in dream and teaches - You are in bed - Projecting... Tat Srastva, Tadevanupravisat... Doing as Leela - Play / Sport
- In Dream Guru is Pramana
- Dukhitvam is Adhyasa

Wake Up

- Adhyasa negated on waking up
- Pramana Abhasa is negated and Negatable
- Aham Dukhi in Jagrat also can be negated
- Therefore don't have fear!
- Dukha Ends on waking up

Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Pramana Abhasa Siddha - Tatu Badityam Bavati... At one time by some method or other.
- Goes in Kala / Janma Bheda / Advaita Bheda / Jnanam Anything can negate it.
- Word - By itself in time gets negated Bada... By Kala if thing goes, it is proof that it is Abasam.

Karyam :

- Adav Antecha Yan Nasti Vartamaniapi Tat Tata...
- Therefore Mithya = Abhasa Siddam.
- What is Abhasa Siddam is Baditam and what is Baditam is Abasam Siddam.
- I am Dukhi is Pramana Abhasa Siddam and can be negated.
- In Swapna, there is automatic waking up.
- Here in waking, wait for Guru Vakhyam, Samsara Swapna - No automatic waking.

Verse 187 and 188 : Very important :

- Before dream and After Dream... Aham Dukhi absent... Tatparyam... Not before / Not after...
- In middle seen, Pramanam can negate it. Sureshvaracharya... in Naishkamya Siddhi..
- Abhasa Adhyasa - Is like apple balanced on tip of nose... will drop...
- Has no sufficient strength to survive, Shake slightly - will fall off.
- Aham Dukhi - Doesn't have Strong Base,

Therefore Pramanam can wipe it off :

- Pramana Abhasa alone can be negated by some other Pramana.

Lecture 207

Purva Pakshi :

- 1) Vakhyam can't produce knowledge as long as there is Pratyaksha Anubava which is contradictory to Vakya Jnanam.
- Because Pratyaksha Anubava will be obstructing, when Vakhyam wants to produce knowledge.

Imagine :

- Vakhyam like a vehicle / Torch light, trying to light up object.

There is object in between :

- Vehicle and Light can't travel when there is obstacle.
- Vakhyam can't travel into our head and produce knowledge.

Guru	Pratyaksha Anubava
<ul style="list-style-type: none">- You are Ananda Svarupa- Guru Statement travelling to you- Kutti Maruti- Poornaha- Paper idol	<ul style="list-style-type: none">- Social / Family / Business Problems / Worries / sorrow- Statement coming from you 100 Miles / Hour- Samsara Multi ton truck- Apoornatvam- Appearing like truck because it is Abhasa seems threatening- Aham Samsari light- Adhyasa no truth behind it- Can't stand enquiry - Apply on tip Sharp nosed person(Not Chinese)

Purva Pakshi :

- One who is immersed in Abhasa Samsara is like one in dream, doesn't know it is Abhasa.
- Person in dream doesn't look upon dream as dream.
- For person in dream it is like in Waking and can create fear and Agitation as in waking.
- Pratyaksha Abhasa is Virodhi... Therefore Mahavakyam can produce knowledge.
- Pratyaksha Abhasa will obstruct Shabda Pramanam.

Purva Pakshi :

- Statement is Vyabicharataha... We see violation of your idea.
- One Pramanam can negate, another Pramana Abhasa.
- Therefore No Pramana Abhasa can obstruct Pramanam.
- Rajju Jnanam - Sarpa Jnana Abhasa Baddaha.
- Knowledge of rope - Negation of imagination of rope being snake.
- Snake Jnanam and Rope Jnanam...
- Both are Jnanam - None is Abhasa Jnanam.
- Adhyasa / Branti / Jnana Abhasa / Ayatarta Jnanam / Branti Jnanam / Mithya Jnanam is negated by Jnanam.
- See one exception then generalisation can't hold true.

Vyabichara Dosha :

- If law works 99% and fails in 1 %, then it is not law - Water boils at 100°C anywhere in the world and then transforms to steam - General law.
 - For Vyabichari Dosha... Need one case only.
- 1) Sunrise in east and sets in west.

Jnanam :

- Earth rotating... years of Anubava negated.
- 2) Earth is flat - Anubava... Round Jnana.
 - 3) Mirage water.

Generalisation :

- Pramana Abhasa can't stand Jnanam

Here :

- Svapna - I am Dukhi is Abhasa
- Aham Dukhi is Pramana Abhasa...
- If not negated, Svapna Dukhitvam will continue in waking...
- Branti Jnanam is falsified - Baditam - Dukhi not before sleeping / After getting up.
- Dukhi Anubava is Abhasa - Can't question as it is experienced by all.
- Santana - Perpetuity / Continuity / Anuvritti.

Verse 189 :

**प्रत्यगात्मन आत्मत्वं दुःख्यस्मीत्यस्य बाधया ।
दशमं नवमस्येव वेद चेदविरुद्धता ॥ १८९ ॥**

There is no contradiction if by negating the idea that one is unhappy one knows oneself to be the innermost self (i.e., Brahman) like the boy who knew himself to be the tenth and not one of the other nine. [Chapter 18 - Verse 189]

- It is possible to know I am Brahman by negating I am Abrahma / Samsari... Jiva / Parichinna.

How - 10th man - Jnanam?

- I am not 1st / 2nd ... what left - Asadu -10th !
- Similarly I am not Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... Drishya Koshas...
- I am Drk - Atma - Rupam - Drishyam...

Has to negate Aham Dukhi Nasti?

- Sthula Sharira
 - Sukshma Sharira
- } Dukhi - Badaya
- Pancha Kosha - Abhimana - Badaya..
 - Adhikari knows - Drishya Nishedaha...
 - Drk Aham Asmi... Person can / should know...

- If person knows in this manner - No contradiction, Avirudaha Nasti...
- Memory drops in age... Problem of Sukshma / Sthula Sharirams Only thing to remember = I am Brahman.
- Nothing wrong if you don't remember...

Sleepy :

- Karana Sharira problem.

Ever aware :

- Brahman you are... No Pramanam can go against Sruti Pramanam.

Verse 190 and 191 :

नित्यमुक्तत्वविज्ञानं वाक्याद्भवति नान्यतः ।
 वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम् ॥ १९० ॥
 अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।
 एवं निर्दुःखमात्मानमक्रियं प्रतिपद्यते ॥ १९१ ॥

It is from the sentence only and from nothing else that one knows oneself to be ever free. The meaning of the sentence is known from the knowledge of the (implied) meaning of the words; these meanings again are surely understood by the method of agreement and contrariety. Thus one knows oneself to be free from pain and action.[Chapter 18 - Verse 190 and 191]

Mahavakya Aparoksha Jnanam :

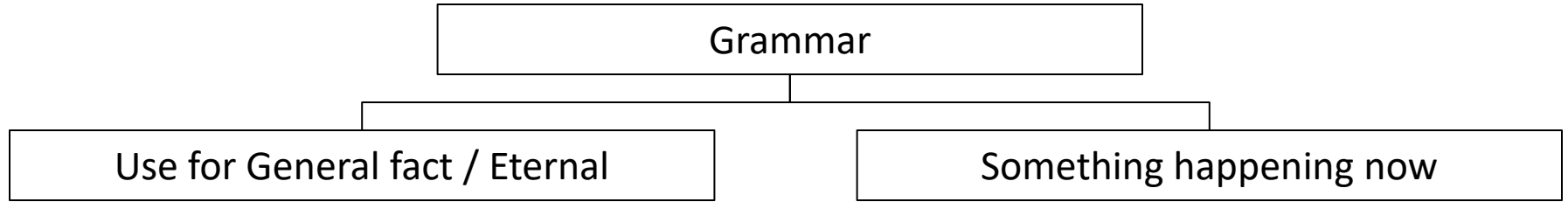
- Don't take other Vakyas - Anonyaya Atma Pranamaya...
- Take only Mahavakya for Moksha.

Summing up :

- 190 onwards

Very important - 1st line :

- From Mahavakya Sravanam alone Jnanam has to come.
- Nitya Muktasya Vigyanam Knowledge - I am always free.



- “Sunrise in East” Not statement happening now.
- I am Brahman - For ever - was / will be / Ever am.
- I cant be Abrahma Anytime.
- After study, put Vesham of Boss but say - Nitya Brahman...

Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am Birthless and deathless, though i am the lord of beings, (Still) i take birth through my own Maya by restoring to my Prakrti. [Chapter 4 - Verse 6]

Nitya(Important) :

- If Jnanam has to come after Viparita Bavana goes, Then Moksha is time bound event –will go also...

Mananam :

- To know I need not get freedom as future event.
- Expectation - I should become free is Viparita Bavana.
- Atmanaha Nitya Muktyasya Vigyanam Natsu Ishvarasya... Tata Rich.. I have no bus money...
- Jnanam in Sravanam never in 'Mananam'.

Nididhyasanam :

- Punah Punah Sravanam - Sureshvaracharya in Naishkamya Siddhi.

In Mananam :

- Looking for experiences / Event / Dramatic changes... not correct.
- Listen again and again - Enough.
- Who am I enquiry / Kundalini / Mani Purva Chakra / Inside Svadhishtanam - is symbolic.
- Here Jnanam not through repetition - Prasankyana.
- Mediate on Mahavakya for enquiry - Vachyarth / Lakshyarth / Jahal / Ajahal Lakshanaya...
- Dwell on it... After enquiry Viparita Bavana Nivritti takes place.

Repetition :

- Aham Brahma Asmi - No use Mahavakya not for Japa / Mananam...
- For Vichara - under guidance of teacher.
 - Moksha from Jnanam
 - Jnanam from Vakhyam
 - Jnanam from Pada Jnanam
- If you don't know Padartha - will not know Vachyartham.
- Padartha Smrithi - Jnanam 2nd Time is by remembrance / Smrithi.

Tape recorder is	On Desk
<ul style="list-style-type: none">- Tape recorder outside produces Smriti / Memory in you- Already know Tape recorder	<ul style="list-style-type: none">- Produces memory in you not knowledge

- Padam - 1st Known as Jnanam later used in language of communication.
- Only remember words...
- 1st Pada Jnanam - Vakya Jnanam - Moksha...

Verse 191 :

- How do you get = Padartha Jnanam by Anvaya Vyatireka.
- Tvam - Tat - Asi - 3 Padartham.
- Here Tvam Pada Highlighted – All Problems centered on Tvam not Tat.

Tat	Tvam
<ul style="list-style-type: none"> - Adhyaropa - Apavada - Come to pure Sat, Tad Eva Somya Idam Agree... - Intellectual Sharpness only required 	<ul style="list-style-type: none"> - Intellectual Sharpness and Emotional; Maturity required - In 'Jivatma' Emotional problems affect me in owing up 'I' Chaitanyam - Requires Abhyasa and clear attention

Chandogyo Upanishad : Chapter 6th :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Anvaya Vyatireka 2 Types

Logician :

- Yat Satve Tat Bava
- Yat Asatve Tat Abava

- Anuvritti / Vyavritti Vicharaka

Anuvritti	Vyavritti(Come and Go)
<ul style="list-style-type: none"> - I am / Changeless / Aham No change - Who am I (Seeing Anuvritti I say நான்) - Anuvritti Maitan Aham Iti Antah Sphurana Jada 	<ul style="list-style-type: none"> - “Avasthas” / Changing in Jagrat Avastha / Swapna goes Sushupti goes - Balya Doshi Vyavasthayam... Vyamittam - Avasthas - Vyamittam

- In Adhyaropa - Apavada.

Nama Rupa	Sat
<ul style="list-style-type: none"> - Vyavritti Svarupa - Changing 	<ul style="list-style-type: none"> - Anuvritti

What is Ishvara?

- Not Sarvagatam - In Pralaya - Goes... Sarva Abava.
- Sarva Shakti Matvam... Required during Srishti and After Srishti...
- Therefore Sarvagatam and Sarva Shaktiman - Changing come and go Sarva Ishvaratvam - Lord of world - Only when world is there.
- What is Anuvrittam in Ishvara Svarupa.

Sad Alone :

- Tad Padartha Api - Anuvritti / Vyavritti generally Adhyaropa / Apavada cause effect.
- What is Vyavrittam can be Adhyaropitam and Apohite.
- What is Anuvrittam can neither be superimposed.
- Dravyam means helplessly / Deformity... Atma is Nirdukkham - Aham Brahma Asmi.

Verse 190 and 191 :

नित्यमुक्तत्वविज्ञानं वाक्याद्भवति नान्यतः ।
वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम् ॥ १९० ॥
अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।
एवं निर्दुःखमात्मानमक्रियं प्रतिपद्यते ॥ १९१ ॥

It is from the sentence only and from nothing else that one knows oneself to be ever free. The meaning of the sentence is known from the knowledge of the (implied) meaning of the words; these meanings again are surely understood by the method of agreement and contrariety. Thus one knows oneself to be free from pain and action.[Chapter 18 - Verse 190 and 191]

- Vachyārtha Paroksha Jñānam, Mahāvākya Śravaṇam alone can give Aparoksha Jñānam.

Summary :

a) Route - Marga - Stages :

- Anvaya - Vyatireka / Pada Jñānam / Vākya Jñānam - Moksha.
- b) Nitya Mukṭaya Bavanam Vakyat Bavati.
- Until you know Akhanda Padārtham Use Jivatma / Paramatma.
- 2 words used because Upadhis are still remaining - Upadhi Drishya.

Tvam	Tat	Nirupadhika
<ul style="list-style-type: none"> - Jivatma - Vyashti 	<ul style="list-style-type: none"> - 'Paramatma' - Samashti 	<ul style="list-style-type: none"> - Brahman / Atma / Vyashti / Samashti Vilakshana

- After Mahavakya understanding, come to Akhanda Artha.
- Can't add adjective...

If I say :

- Paramatma... accept 'Jivatma' as separate thing
- Jivatma... accept Paramatma as separate thing
- Therefore say Atma - Pratipadyate Nirvishenam, Nirdukhham / Akriyam Atmanam.
- Jivatma - Considers himself to be Dukhi and Sakshiya... Karta / Bokta... because of identity with 'Paramatma'
- Dukhitvam and Kartrutvam knocked off by identification.
- Free from sorrow - Actionless - Akarta.
- Once 'Jivatma' owns Nirdukhatvam and Akriyatvam.
- 'Jivatma' has no relevance... He is one with 'Paramatma'

2 Meanings :

- Prapadyate = Knowing / Reaching
- Janati / Prapnoti
- Jnanatdvara - Future voice - Not passive

Verse 192 and 193 :

सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।
दशमस्त्वमसीत्यस्माद्यथैवं प्रत्यगात्मनि ॥ १९२ ॥
प्रबोधेन यथा स्वाप्नं सर्वदुःखं निवर्तते ।
प्रत्यगात्मधिया तद्वद्दुःखित्वं सर्वदात्मनः ॥ १९३ ॥

The right knowledge of Self-brahman becomes manifest from sentence such as 'Thou art That', like the knowledge acquired from the sentence 'You are the tenth.' The (False) conception of pain with regard to the self Vanishes for ever when the right knowledge of self-Brahman Arises like all kinds of pain experienced in dream which comes to an end as soon as one wakes up. [Chapter 18 - Verse 192 and 193]

- Vakyam gives Aparoksha Jnanam with example established.

Chandogyo Upanishad : Chapter 6th :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sadeva Soumya... Whole Section
- Tat Padam - Sad Eva Tvam Asi

2 Meanings of Sad

Majority have Wrong notion :

- In Samadhi - Moksha will come
- Notion comes
- In 'Mananam - Because of guru / Shastram Vakya / Buddhi, Prama - will come - Paroksha Jnanam is expectation... Sphutatara Prama Bava.
- Mananam can give or improve knowledge...

Nididhyasanam and Mananam :

- For Removing habitual worries / reaction... Expectation of Moksha.

What's use of Knowing Brahman?

- Knowledge not w.r.t Paroksha Brahman but myself, Brahman not Nitya Mukta...
- Pratyag Atma Vishaya Bavet... tat Tvam Asi knowledge...

Example :

- Dashamaha Tvam Asi... Asmat Vakyat you are 10th is Aparoksha Jnanam.

Verse 193 : What's practical benefit of Analysis :

- Intellectual example - What's benefit for me?
- All Dukham guest, no Mental pain.
- Atmani Adhyastha Dukha Nivartate, Superimposed sorrow goes...

- Dukha Samyoga Viyoga = Adhyastha.
- Dukha Adhyasa - Viyogo - Nisheda

Adhyaropa Apavada there also :

- Dukhitvam Atmanaha Nivartate...

Question :

- Sorrow has gone from me several times, Giving up smoke easy.
- I have given up sorrow / Smoking - Easy - Here Tyaga... giving up for Lord.
- Sarvada Nivartate - Never to come back again.

How Dukhitvam goes?

- Whatever is Adhyastham goes by Mahavakya... Adhishtanam Jnanam alone.
- Adhishtana Jnana Eva Adhyasa Nivartate not by any other method.

Normally :

- Will replace I Adhyasa by anther Adhyasa.
- I am sorrowful / Depressed / Angry / Miserable.
- Without Jnanam can replace one type of Adhyasa... After Jnanam Adhyasa as a whole goes away.
- Where Dukhitvam is superimposed... Sorrowfulness superimposed on myself.
- I Pratyagatma - Am Adhishtana of Dukhitva Adhyasa.
- By knowing Ishvara our sorrow will not go, Dukhitvam not superimposed on Adhishtanam.

- Saying Ishvara - Jagat Karanam exists with crying.. Stuti of Lord and crying.
- Ishvara Jnanam not Adhishtanam of Ishvara.

I am Adhishtanam :

- Adhishtana Jnanam Eva Adhyasa Nivartate.
- Dukhitva Adhyasa Adhishtana Pratyagatma,
- Tasmāt Pratyagatma Dhyayati(Jnanam) - Jnaneva
- Dukhitva Adhyasa = Adhishtana, Rupa Pratyag Atma Aparoksha Jnanam Dukhitva Nivartate...

Argument :

- Ishvara and Pratyagatma one and same,
- Therefore Ishvara Jnanam Api... Dukhitva Nivartate...
- If Ishvara and Pratyagatma is one and same
- Knowing identical with Ishvara no Dukha Nivritti
- Adhyasa goes in one shot...

Example :

- After Rajju Jnanam... No head or tail of snake left behind.

Example here : Svapna :

- Dukham Nivartate...

Svapna : Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

Definition of waking up :

- Svapnasya Adhishtana Rupa Vishva Jnanam(Maha Realisation)
- Understanding “waker “ As substratum of dream is waking up.
- Didn't know Adhishtanam is called sleep.

Forgetting, waker is sleeping :

- Owning up waker is waking...
- All Svapna Dukham goes... Not small / big !!
- After study - Dukham doesn't go...
- In dream - After waking up...
- Dream thief gives fear for some time called Viparita Bavana.

Example :

- Fan after offing... Slowly runs for sometime.
- After knowing, waking up... Impact continues for some time - To remove that is Nididhyasanam.
- To remove persistence after effect - Thickness of Adhyasa may be problem, Sarvada Nivartate..

Verse 194 :

**कृष्णलादौ प्रमाऽजन्म तदन्यार्थाऽमृदुत्वतः ।
तच्चमस्यादिवाक्येषु न त्वेवमविरोधतः ॥ १९४ ॥**

The knowledge (That they have been cooked) does not arise in the case of gold particles etc. as they do not become soft. They are made hot by boiling them for the purpose of producing an unseen result (in connection with sacrifices). It is not a fact that right knowledge does not arise from sentences like 'Thou art That'. For there is no such contradiction here. [Chapter 18 - Verse 194]

- Mimamsa Statement - Krishnalam Srampalat - Cook golden bead.
- Don't take Vachyatha - Take Adrishta Phalam Pratyaksha Virodhat...
- Therefore act like cooking... And roast and Adrishta Phalam created.
- Golden beads get Karmanga Yogyata.
- Same true for Aham Brahmasmi - Can't take Vakyartha...
- Take Adrishta Phalam - Purva Pakshi says, Get Punyam and become fit for karma, Addition to be added - Postulated....

Shankara :

- Purva Mimamsa is fine interpretation fine - Don't use that principle in " Tat Tvam Asi"
- For Moksha don't say Purva Mimamsa which is based on karma... This Tatparyam not for Vedanta.
- Golden beads can't soften, Therefore can't give rise to knowledge.

Therefore Adrishta Janya Jnanam :

- Like Neivedyam gets Adrishtam and fit to take in front of Lord.
- In Mahavakya cant use Vachyartham... Not postulate / Adrishtam / Prasankyatvam / Karma Angitam / Knowledge not opposed to Pratyaksha...
- Pratyaksha talks about Anatma.
- Aham Brahma Asmi talks about Atma.
- No Virodha - contradiction
- We say it is Pratyaksha Abhasa Virodha - which is harmless, Neiva Pratyaksha Virodha.
- My knowledge without misconception as 2 different things revealed.

Verse 195 :

**वाक्ये तत्त्वमसीत्यस्मिञ्ज्ञातार्थं तदसिद्धयम् ।
त्वमर्थे सत्यसाहाय्याद्वाक्यं नोत्पादयेत्प्रमाम् ॥ १९५ ॥**

The meanings of the two words 'That' and 'Art' in the sentence 'Thou art That' are well-known. It does not produce right knowledge for want of help when the (implied) meaning of the word 'Thou' is not known. [Chapter 18 - Verse 195]

Emphasise Tvam Padartha Jnanam :

- Tad Padartha easy... requires intellectual sharpness not purification.
- 41 Samskaras / Emotional maturity, No Varna / dharma... Arrive at pure Sat and be Rakshashas...
- Pratyag Atma Adhyastham, Dukham will not go away.
- Asi - Need grammar / Samadhi Karanyam / Jahal - Ajahal Akhandartham - Tat Prasiddham - well known / Asi Prasiddham - Easily knowable.
- 2 knowledge can bless when supported by Tvam Artha - Pivoted /determining /crucial factor...
- If this has to be spontaneous - Dehatma - Adhyasa should be zero.

Gita :

**क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥**

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5] 608

- Bagatyaga Lakshana required
- Anatma negation required
- Strong emotion is cause of Anatma Abhimana.
- With Aham Brahmasmi - Do not Remember me as Boss / Father / Son /owner.
- All Vachyarthas will obstruct except Lakshyarthas, with obstructions - I am is verbal / lip service...
- In tongue - Lakshyarthas
- In heart - Vachyarthas
- When Tvam Padartha not owned up / Known / Not clear then Mahavakya can't produce knowledge.
- Then Tat Pada hovering without Ashrayam, Bird in ocean looking for ship... Pure sat has only one Ashraya - Pure chit - I am.

நீ - அது :

- Mutually help

Tvam - Tat :

- Has to be supported by Tat other wise it has no Ashrayam...

Lecture 209

- 1) Vakyat Aparoksha Jnanam Sambavati Eva
- 2) Revealing idea opposed to Pratyaksha and Anubava.

3) Shankara :

- No Pratyaksha Virodha.

Tvam Pada	Tat Pada
Anvaya Vyatirekabyam Samayak Jnayate	Adhyaropa - Apavada Samyat Jnanayate

- 4) Aikyam Avirottha Taya Na Virodata, Vakyat Jnayate...

5) 2nd set :

- Natu Aparoksha... Indirect knowledge... No liberating knowledge.

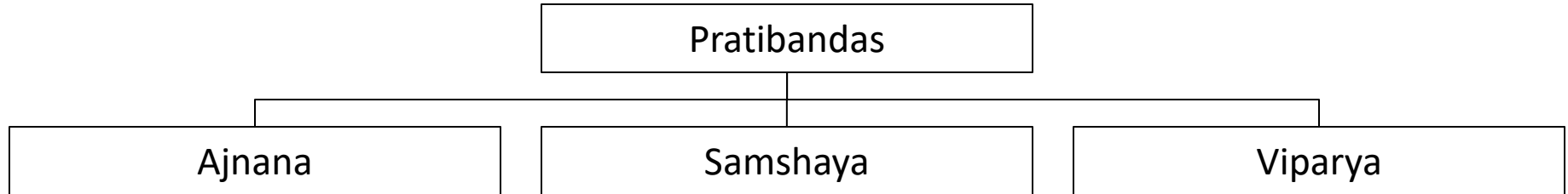
Work :

- Anuvritti / Prasankyam / Intense meditation, Then Jnanam converts into Sakshatkara which is liberating knowledge.

Shankara :

- Dashamaha Tvam Asi - Vakyat Eva Jnanam Sambavati...
- Aham Brahma Asmi... Jnana possible but should be appreciated properly.
- Padartha Jnanam Eva Vakyardha Jnanam.
- Padartha Ajnanam = Samshaya Vakyardha Aparoksha Jnana Pratibanda.

- Lack of conviction obstructs Aparoksha Jnana.
- Padartha Viparyaya - Dehatma Buddhi / habitual, Putra Atma Buddhi.
- Padartha should be free from 3



Then Aikyam Bodhyati :

- Tat and Asi - No Problem / No Preconceived notions, more Attention to Tvam Padartha...
- Sruti introduces Brahman as Sat - Afresh..
- Brahman Satyam... Achakshu Srotram / Apani Pada...

In Tvam Pada... Most powerful :

- You as Ahamkara = Vesha
- You as Brahman = Svarupa

Now opposite :

- I am Brahman = Vesha
- I as Ahamkara = Svarupam
- Viparita Bavana - Obstruction... Takes time.

Scriptures Begin :

1) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

2) Srishti :

3) Anupravesha :

- Entered body as I - The Atma... is tat Tvam Asi...
- Tat - Paroksha... Jnanam - concept formed.
- When Tat pointed as Tvam... I am Poornaha.

Then concept / Notion :

- I have to become / experience Brahman.
- Therefore Moksha postponed, caused by not receiving Tvam During Sravanam.

Written Word is Dead :

- Cassetted word - Improved directly revealed word = Tvam.
- Tvam Arthe is Aparoksha Unconditional(Adhikari / Anadhikari)

- Mananam and 'Nididhyasanam' doesn't convert knowledge into Sakshat Kara - Direct experience.
- Samshaya / Viparyaya... Dirt - Mananam and 'Nididhyasanam' for Pratibanda Nivritti.
- Sravanam - Gives Aparoksha Jnanam.
- When Tvam not known, Vakyam is helpless.

Verse 196 :

तत्त्वमोस्तुल्यनीडार्थमसीत्येतत्पदं भवेत् ॥ १९६ ॥

The word 'Art' is used in order to show that the two words 'Thou' and 'That' are in the same predicament. [Chapter 18 - Verse 196]

What is role of Asi?

- It is a unique verb - Normally verbs are Kriyarthas...
- Indicates action, sit / Run / Goes / Talks.

Exception :

- Being - As / BU / Vrith / Vidudatu, Saha Asti Vidyate Vartate sati.
- No action / No process... Statement of fact only.
- Tvam doesn't become Tat
- Don't bring action.

- Jeevaha Brahmi Bavaha... Akiyam not union... 2 Things separated.
- Joined together = Union - Aikyam is Ekasya Bavaha - Being one Tat and Tvam not 2
- 2 Names for one thing, Akhandartham Bodhaka.
- No Joining / Becoming / Reveals - Samanadhi Karanyam(SK).
- Any other verb will make Tat / Tvam - Subject / Object... Relational - Not identical.
- Padayoho Tulya - Samanya = Samanadhi Karanyam.
- Samana - Same
- Adhikara - Object

When 2 words have one and same object its called Samanadhi Karanyam :

- Tats Object = Shudha Chaitanya
- Tvam object = Shudha Chaitanya
- Object one - Words 2
- Vishaya Aikyam - Akhandavat
- 2 Words / 2 Objects - Vayadhi... Karanyam.
- (Ramaha - Sitaha) Vanam Gachhataha Vayadhi Karanyam.
- 2 words – Separate objects.
- Dasaratha Putra - Rama(Samanadhi Karanyam) - Gachhati.
- Jiva / Ishvara - 2 words.
- Jiva Eva Sada Ishvara / Shiva.
- Sada - Not after knowledge Even while crying.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Prostrate to Dakshinamurthy who is around lingering Jiva.

Verse 197 :

तच्छब्दः प्रत्यगात्मार्थस्तच्छब्दार्थस्त्वमस्तथा ।
दुःखित्वाप्रत्यगात्मत्वं वारयेतामुभावपि ॥ १९७ ॥

Being in the same predicament with the word 'Thou', the word 'That' comes to mean the innermost self. (Similarly, being in the same relation with the word 'That'), the word 'Thou' comes to mean the same thing as the word 'That'. (Thus in relation to each other) the two words show that the innermost self is not unhappy and that Brahman is not other than the self.[Chapter 18 - Verse 197]

What is function of Tat / Tvam Shabda :

- Tvam Shabda when in Samanadhi Karanyam - what is function - 2 Stages.
- 1) Because of Samanadhi Karanyam... both must have same object Needaha / Vishaya(Not nest here)
- Tat and Tvam Shabda Artha has to be same.
 - Tat Shabda has Tvam Shabdartha
 - Tvam Shabda has Tat Shabdartha
 - Tvam Shabda has got Pratyagatma as its meaning after Sravanam.
 - Before Sravanam, Tat is Ishvara...
 - Tat gets capacity of getting Pratyagatma...

Why Pratyag?

- Inner to reveal Aparokshyata... Not to search in Dhyanam, You the Aparoksha one...
- Tvamaha... Tat Shabdartha... Both will have same object.

What happens within in this process?

- Tvam - Common meaning of Jiva.
- Jiva tagged with Dukhitvam because of tagging with Ishvara's Samanadhi Karanyam – Dukhitvam is eliminated.

Samanadhi Karanyam :

- Tatpada Jivagata Dukhitvam Varayati.

What is left?

- Jiva - Non Dukhi
 - Put Dukhi to Anatma
 - Problem doesn't get solved
 - Seen as situation in Pramata

Adjacent to Sakshi :

- Tat Pava reveals Ishvara / Purusha.
- Ishvara - Invariably taken as Paroksha - Except in Advaita until Mahavakya.
- Tasmāt Va Sokamayata - Saha – Paroksha..

Tvam in Samanadhi Karanyam with Tat Pada :

- Therefore Parokshatvam knocked off - Otherwise Samanadhi Karanyam useless.

Tat Pada	Tvam Pada
<ul style="list-style-type: none">- Removes Dukhitvam of Tvam Pada- Dukhitvam Varayati	<ul style="list-style-type: none">- Removes Parokshatvam of Tat Padartha- Apratyagatmatatva- Instead of Parokshatvam

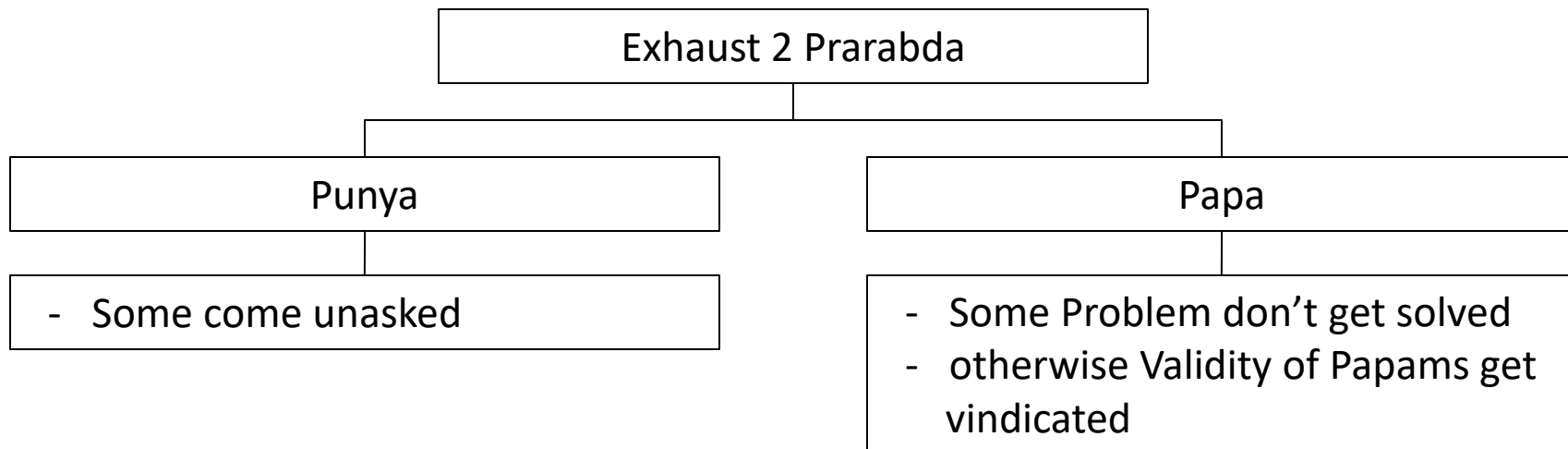
In Between then there is Samanadhi Karanyam

- Pratyagatmatvam... Parokshatvam.

What's left out

- Aparoksha Ananda Svarupa - Dukhitvam and Parokshatvam } gone
- Finally - Anatma Situation(Dissolvable, Not Solvable)

Who are you?



Verse 198 :

एवं च नेतिनेत्यर्थं गमयेतां परस्परम् ॥ १९८ ॥

Thus both of them in conjunction express the same meaning as is implied by the sentence 'Not this, not this'. [Chapter 18 - Verse 198]

- Veda should not contradict other Veda Vakyam...
- Then Veda will be only contradictions / Aprameya Vakyam.
- Avagathi Samanya Nyaya...

- Different Veda statements should convey one central theme.

Chandogyo Upanishad :

- Tributa Srishti

Taittiriya Upanishad :

- Pancha Buta Srishti Tatparyam - Nasti... Resolve controversy.

Shankara :

- My interpretation correct.
- Tally's with Sa Esha Neti Neti... Atma...

Veda :

- Negating all objects / Anatma, anything other than me Atma is second. Negated all - I am Non-dual.
- Akhandaka Vastu / Kevalam / Advaitam... Will remain - Chaitanyam.
- Neti Neti... Establishing same as Tat Tvam Asi (Should be interpreted in Such a way that only one should be left out.
- 3 Words convey Akhanda Artha Chaitanyam... Possible only by Samanadhi Karanyam.

Tvam = Compound case :

- Teha Tvam Asi - Because of his Anugraha, you are Dasa his Prabhu(Dvaitam).
- Tasya Tvam Asi - You are Anga Part Visishta Advaita Neti... One...
- If Tvam i, Tat - Ishvara - Paroksha - Object.

Neti will Dismiss :

- Paroksha Ishvara
- Every Paroksha Vastu Dismissed
- Ishvara and Jiva - One - Akhandartham - Na - Iti.
- Idam (Anatma) By Saying twice - Whole creation dismissed.

Gita :

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-१ ॥

The Blessed lord said :

This body, O Kaunteya, is called ksetra (The field) and he who knows it is called Kshetrajna (The Knower of the field) by those who know them (Ksetra and Kshetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- Includes 3 Sharirams... Neti - Neti - Garbage can, I am An-idaram Vakyam.

Verse 170 to 198 :

- Vakyat Aparoksha Positive Jnanam
- Negative - Prasangya(Central Theme) Nirakaram → Verse 199 – 221.
- No Need to improve Jnanam... Gains only by Sravanam.

Role of Mananam and Nidhdiyanam :

- Remove Pratibandha of Samshaya and Viparyaya... Shastra tatparyam only by Sravanam.

Prasankyanam for Pratibanda Nivritti ok :

- Prasankyanam alone gives Moksha / Aparoksha Jnanam contention alone negated.

Upakrama	Upasamhara	
<ul style="list-style-type: none">- Beginning- Pratingya Rupa	<ul style="list-style-type: none">- Vignamaya Rupa	<ul style="list-style-type: none">- No role of Prasankyanam

Lecture 210

Verse 199 to 221 :

- 18th Chapter conclusion... Nigamanam No requirement of Avritti - Repetition for Moksha or Jnanam.
- Mahavakya Vichara to understand meaning alone is sufficient.
- Nididhyasanam = Sravana Avritti - No other 'Nididhyasanam' Repeated Sravanam / Vichara - ok.
- Parampara Phalam Dvara - Indirect Phalam - Ajnana Nivritti.
- Tad Dvara Samsara Nivritti.

Verse 199 : Shankara :

**एवं तत्त्वमसीत्यस्य गम्यमाने फले, कथम् ।
अप्रमाणत्वमस्योक्ता क्रियापेक्षत्वमुच्यते ॥ १९९ ॥**

Why do you say that the sentence is not an evidence (Regarding the knowledge of Brahman) and depends on an action (in order to produce the same knowledge) as the result produced by the sentence 'Thou art That' is the right knowledge regarding self-Brahman? [Chapter 18 - Verse 199]

- For Tat Tvam Asi - Direct Phala Jnanam.

Sakshat Phalam :

- Why you say Apramana and also Anuvritti karma.

Sentence can function in 2 ways

Jnanam Proyojana

Take 1st

Direct :

- Produces Jnanam and Ajnana Nivritti
- Yosha Agni, women are fire
- Can't give Jnanam because Pratyaksha Virodha
- No new knowledge if opposed to old knowledge

Karma Prayojana

Take 2nd

Upasanam :

- Vritti - Avritti
- Repeat thought
- Atasmin Tat Buddhi Asi - Aikya Upasana
- Imagine women are like fire!
- Woman not fire - fiery

- Not Vyartham - Useless
- Tat Tvam Asi - is Jnana Upadshana not Karma Upadshana

Rule :

- 1st Try Jnanam - If ok don't go for Upasana - Pramata Viroditvat...
- When Jnanam doesn't happen because it is obstructed by Previous other knowledge.

Rama is short :

- Can't say Rama is tall
- Can say Rama is fat / Intelligent, New knowledge - Not opposed by 1st knowledge.
- Asanjata Virodhi - ok

Rama is tall :

- Sanjata Virodhi
- Opposed to 1st knowledge
- Not Jnana Vakyam
- Then 2nd : See if it is karma Vakyam Kriya
- Manasi Kriya... Upasasnatmatva... Produces Adrishta Phalam - Not Jnanam.

Tat	Tvam Asi
Poornam	You are

Shankara :

- How you say it doesn't produce knowledge and Assume Karma also Prasankyanam.
- Kriya Apekshitam Nasti, repetition of Mahavakya no benefit.
- No Kuru / No Do in Vedanta, Do do... I will give do to you.

Verse 200 :

तस्मादाद्यन्तमध्येषु कुर्वित्येतद्विरोध्यतः ।
न कल्पामोऽश्रुतत्वाच्च श्रुत्यागोऽप्यनर्थकः ॥ २०० ॥

We do not, therefore, admit (the injunction of an action) in the beginning, end or middle. For it is contradictory and not to be met with in the Vedas. Not only so, we have, in that case, to give up what is there in them. And that would be harmful.
[Chapter 18 - Verse 200]

Vakya Vichara Eva - Phala Prapti :

- Understand Vakya and Moksha, Do not do Kalpana.
- Negation of Doership in you is Mahavakya Kartrutva Nisheda.
- By Kuru - I am adding Kartrutvam.

Doshas :

- 1) Against Mahavakya
 - 2) Agnitavada - Not verb of doing - It is a statement of fact, No commencement of action.
- In revelation of fact, no scope for information.
 - No Vidhi / Commandment to do something...
 - You are a human being - No Vidhi... Doing means - Monkey...

1 st Dosha	2 nd Dosha	3 rd Dosha
Mahavakya Virodhitvam	Ashruta Kalpana Dosha	Srutatvat Tyagaha - Giving up of intended meaning

Intended Meaning :

- Jiva Brahma Aikyam Akhandarthakam
 - Kartrutva Nisheda
 - Original meaning contradicted
 - 3 Problems in Prasankyanam.
- } Wrong meaning Attributed

Verse 201 :

**यथानुभूयते तृप्तिर्मुजेर्वक्यान्न गम्यते ।
वाक्यस्य विधृतिस्तद्वद्गोशकृत्पायसीक्रिया ॥ २०१ ॥**

(Objection). The bliss of liberation is not obtained by ascertaining the meaning of the sentence unlike the satisfaction which is felt by eating. Just as boiled milk-rice cannot be prepared with cowdung, so, the direct knowledge of Brahman cannot be produced simply by ascertaining the meaning of the sentence. [Chapter 18 - Verse 201]

Purva Pakshi - Sloka : Shankara :

- Mahavakya gives Aparoksha Jnanam - which gives fulfillment / Moksha.
- Vichara / Study / Class gives Aparoksha Jnanam - Ultimately person looks at himself.

- My present experience doesn't prove and understand Vedanta and I am Samsari / with worries - Anxieties - Problems.
- Mind more sensitive than others - Before gross.
- See more mistakes / Imperfections in others because I am more perfect now.
- Pandita Lakshana - Dosha Darshanam.
- Defect in the people direct knowledge - Can't give Aparoksha Jnanam.
- Verse 198 - Vakya - Aparoksha Jnanam over.

Verse 199 :

- Gavyam - Coming from cow - Milk / Ghee / Dung / Urine Pancha Go Vikara.
 - Paal from cow - cow dung from cow.
 - Cow dung can't give Paisham
- Similarly Mahavakya can't produce Jnanam, do 'Mananam' / Repetition.
- Paroksha converted Sakshat then Mukta / till then Samsara / Adrishtam will work buy 20 Lottery tickets - Rishikesh...

Mundak Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutenā |
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṁ svām || 3 ||

This Atman cannot be attained by dint of study or intelligence or much hearing - whom he wishes to attain - by that it can be attained. To him this Atman reveals its true nature. [3 - 2 - 3]

- Na Medhaya.... Eating can give Trupti... Bujiye Trupti - Bojana Kriya.
- Eating acting gives Trupti - Not knowledge of eating / Vegetable understanding.
- As you eat Trupti comes... Mahavakya Artha Avadharana - Intellectual knowledge.
- Not get Aparoksha Jnanam... / Sakshatkara / Releasing knowledge...
- Talking impossible... Dosha Krut Payati Kriya - Next camp in Moon - Impossible Dosha.
- Vigyana = Realisation / Direct experience / Prasankyanam
- Jnanam = Class
- Sadhanam = Means / Ingredient

Verse 202 : (Important Sloka)

**सत्यमेवमनात्मार्थवाक्यात्पारोक्ष्यबोधनम् ।
प्रत्यगात्मनि न त्वेवं संख्याप्राप्तिवदध्रुवम् ॥ २०२ ॥**

(Reply). Indirect knowledge, it is true, is the result produced by the sentence regarding the non-self, but it is not so in the case of those regarding the innermost self. It is, on the other hand, direct and certain knowledge like that in the case of the tenth boy.
[Chapter 18 - Verse 202]

- Knowledge in 'Mananam' - Refuted in this Sloka.

Never Say :

- Vakyam give Paroksha or Aparoksha Jnanam say Vakyam gives Jnanam.

Question :

- What is subject matter of knowledge?
- Anatma or Atma Vishaya?
- Paroksha / Aparoksha Vishaya?
- Any Vakyam dealing with Paroksha Vishaya will give Paroksha Jnanam.
- Any Vakyam dealing with Aparoksha Vishaya will give Aparoksha Jnanam.
- Paroksha Jnanam = Svarga Jnanam England in Map.
- Aparoksha = Visit England.
- Vedanta never talking about Kailasha / Vaikunta but blessed you talking.
- “ You are Brahman” - Can grasp at time of listening only.
- If you grasp at time of listening it is Aparoksha and if you don't it is Ajnam...
- Mahavakyam gives Jnanam or Ajnam - Alteration... it can never give Paroksha Jnanam.
- No 'Question' of Paroksha Jnanam, Because it deals with you Aparoksham...

When are you Aparoksham?

- Not now Paroksham in Nirvikalpa Samadhi, ever Aparoksha Jnanam.
- Na Nityavolabdh Svarupa Atma...
- Yat Sakshat Atma Sarvantara Nitya Aparoksha Svarupa.
- Never say Vakyam gives Paroksham / Aparoksham Jnanam.

1st Say :

- Vakyam gives Jnanam

2nd Say :

- Paroksha Vishayam Vakyam, Gives Paroksha Jnanam.

3rd Say :

- Mahavakya deals with Aparoksha Vastu...
- Yat Tat Iti Chintyam is Tvam not after Sadhana...
- Irrespective of status / Name / Fame / Possession / Age / Sex / Financial condition you are that... Satyam... Understand - Job is over...
- For London Vishaya - Purva Pakshi correct.
- Paroksha Vishaya - Purva Pakshi correct

Lecture 211

Verse 201 : Prasankyana Nirakaranam....

- Vakyat Eva Aparoksha Jnanam - Apart from Mahavakya Vichara... nothing else required.
- Don't suppose any action in Mahavakya.

Mahavakyam will have 3doshas :

- i) Vachyarthā Vichara
- ii) Sruta Hani
- iii) Ashruta Kalpana

1st Teaching is : You are Akarta

- If I feel or say - I have to do something, then attributing Kartrutvam.
- Kartrutvam Jnanatvat on statement which is doing Kartrutva Nisheda.
- Kartrutva Nisheda Vakya... Kartrutva Janakam Atyanta Dosha...

2nd Sruti Hani :

- Statement of fact Given up. As - is statement of fact - Not becoming or production.
- Present fact is disowned.

3rd Ashruta Kalpana Dosha comes :

- Statement doesn't give verb of action.
- Kuru / Upastva... if I assume it is Ashrutatva Karya Kalpana...

- If Vakyam gives Paroksha Jnanam, Vakyam can't convert Paroksha Vastu to Aparoksha Vastu...
- Aparoksham = Self evident available as Aham immediate...
- I am coming to Mahavakyam as Aparoksha Atma....
- Additional fact given by Mahavakya = Brahmatatvam attributed to Atma.
= Brahmatatvam attributed to Atma will be
Aparoksha
- Anything can do its function, if it is not obstructed.
- Light does not illumine if it is obstructed.
- Mahavakyas fail because Pratibanda in Sishya's mind.
- Asangatvat, Avyaktva, Sajatiya, Vijatiya... Svaya Abedat, Nirvikalpatvat, Shunyavat.
- Paroksha Jnanam is possible from those statements dealing with Paroksha Vastu.
- Pratyagatmani Vishaya - Gives only Aparoksha Jnanam, never experienced.
- Dashamatva Sankhya Praptiatu - Searching person is Aparoksha...
- Devadatta Searching - Ayam Devadatta... Doesn't know 10th Mans status, 10th Ness disowned / veiled.
- Guru doesn't reveal 10th man - No new man... Reveals 10th Ness of already Aparoksha Devadatta...
- Sruti never reveals a thing called a Brahman because, no new thing is revealed.

- Brahmatva status alone revealed.

New Brahmatva status is Paroksham or Aparoksham?

- Is new painting Paroksham or Aparoksham?
- As it is Aparoksha Vastu or Paroksha Vastu, Paroksha wall = Other side of wall.

Ishvara Brahman Asti :

- New status to Ishvara... Paroksha Karaya Rupatvat, Brahman status is Paroksham.
- If Brahmatvam status to Paroksha Jiva then, Brahman must be Aparoksha... Sruti - Tat Tvam Asi. Not Adhishtam = Definite.

Verse 203 :

स्वयंवेद्यत्वपर्यायिः स्वप्रमाणक इष्यताम् ।

निवृत्तावहमः सिद्धः स्वात्मनोऽनुभवश्च नः ॥ २०३ ॥

Therefore accept the self as self-evident which means the same thing as self-knowable. The knowledge of the innermost self according to us thus becomes possible when the Ego Vanishes. [Chapter 18 - Verse 203]

- Atma is Nitya Aparoksha - Because self evident - Ever evident.

Logic :Rule :

- What is not self evident requires, something else and will be temporarily, evident because its evidence is conditional.
- Will be evident temporarily because it requires Pramanam.

- Pramanam Satve... Evidence Satvam
- Pramanam Abave... Evidence Abave.
- What is conditionally evident is temporarily evident.
- What is evident is unconditionally ever evident, No need to go to Samadhi.
- Self evident is evident in Jagrat / Swapna / Sushupti - Nirvikalpa Avastha.
- If Atma is ever evident, why do we say Mahavakya gives Aparoksha Jnanam?
- Mahavakya doesn't produce Aparoksha Jnanam but removes.
- Aparoksha Adhyasa - We all have one Jivatva Adhyasa in Aparoksha Atmani.
- Jeevatvam Adhyasa is in Aparoksha Atma.
- Brahmatvam is in Aparoksha Atma Is Adhyasa Paroksha Adhishtanam or Aparoksha Adhishtanam.
- Sarpaha Adhyasa - Paroksha or Aparoksha - Pratyaksha.

Adhyasa also Pratyaksham :

- If Teijasa (Dreamer) Adhyasa in me Vishva.
- Vishva Teijasa Adhyasa is Aparoksha.
- Adhya is Paroksha / Aparoksha depends on Adhishtanam.
- Aparoksha Atmani - Jivatva Adhyasa Aparoksha.
- Jeevatvam - Ahamkara / Pramatrutvam / Kartrutvam / Abrahmatvam(Technical)
- Apramata = Brahman...

- In Aparoksha Atma there is Aparoksha Abrahmatva Adhyasa.

What Mahavakya does?

- Abrahmatasya Adhyasa Nivritti by Brahmatvam Bodhanai.
- Abrahmatva - Brahmatva Nirodha... Both can't co-exist...

I am Brahman	Jiva
<ul style="list-style-type: none"> - Brahmatvam - Satyam - Alone can negate Mithya 	<ul style="list-style-type: none"> - Abrahmatvam - Adhyastvam - Mithya can't negate Satyam

Both can't coexist :

- If Aparoksha Abrahmatva Adhyasa has to go Away, Aparoksha Brahmatva should come.
- If Paroksham, then Somewhere Brahman will not remove Adhyastham.
- Aparoksha Brahman Jnanam negates Aparoksha Abrahmatva Adhyasa.
- Nirartayati - Aparoksha Jnanam.
- Never will come across new Substance called Brahman, you are substance Brahman in which Jivatva Adhyasa is there.
- Chapter 18 - Verse is important Aparoksha Jnanam is ever gained but Abrahmatva Adhyasa is negated by Aham Brahma Asmi Vritti - Vritti Jnanam is required.

Aham Brahmasmi Job is :

- Abrahmatva Nisheda which is figuratively called Brahmatva Prapti = Brahma Jnanam.
- Atma doesn't require Mahavakya for its revelation.
- If so, it will not be self Evident Aparoksham / Aprameyam / Svayam Jothi...

Sva Pramanaha :

- Atma's proof = Atma
- I am proof that I am there

How I am is different Vishayam :

- Self revealed - Svayam Vidyatta Pariyaya
- Svayam Jyoti - Self evident
- Svayam Vedyaha / Sva Pramana has Dosha - Why you say I gain Atma Jnanam.
- Because of Adhyastha Ahamkara / Pramata Karta.

Karta :

- Pramata = Anatma and Chidabasa Abrahmatvam... How to remove Ahamkara.
- Ahamkara goes in Sushupti and Samadhi.
- Nivritti / Experiential / Falsification in Samadhi / Sleep... Goes Blank.
- போன மச்சான் comes back.

Yuga :

- Sit in Samadhi and get do Ahamkara Nisheda.

Vedantic : Baditatvam...

- Aham Aha Badanam Mithyatva Nischaya, Thoughts will always remain.
- Mithya - Doesn't affect Atma Jnanam, wisdom / understanding.

Aham Aha Nivritti :

- Any falsification is possible through knowledge alone.
- Mahavakya Vakyena - Aham Ahau Nivrittam.
- Anything falsified by knowledge of Adhishtanam.
- Sarpa falsified by Adhishtana Silver shell / Shukti
- Dreamer falsified by waker
- Waker falsified by Sakshi
- For Adhyastha Jeevatvam - Adhishtana = Aparoksha Atma Jnana satyam. Atmanaha Anubava Siddha.
- We say, we have attained Gained Anubava, Not experience Aparoksha Jnanam.
- We have not gained Aparoksha Jnanam of Self.
- We remove Aparoksha Jeevatvam by Saying Aham Brahma Asmi.
- Mahavakya gives Aparoksha Jnanam.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – II – 15]

Verse 204 :

**बुद्धीनां विषयो दुःखं नो यस्य विषया मताः ।
कुतोऽस्य दुःखसंबन्धो दृशेः स्यात्प्रत्यगात्मनः ॥ २०४ ॥**

Pain is a property belonging to the intellect. How can it, therefore, belong to the innermost self which is of the nature of pure consciousness and not connected with pain? [Chapter 18 - Verse 204]

- I can't receive statement I am Brahman - Like I am 10th man.
 - I am Poornaha / Anandaha - worry Rahitaha.
 - When I try to say problem in subconscious mind - Comes rushing...
 - When Dukham comes, can't accept Dukha Anubava is there and belongs to Pramata not Sakshi.
 - Thoughts belong to Pramata...
 - Sakshi illumines Pramata and Dukham, Forming Chidabasa is equal to illumining.
 - Sakshi being illuminator of Dukham is free from Dukham.
 - Dukham = Vishaya - Object illumined belongs to Buddhi.
 - These intellects are objects of inner self / Pratyag Atma / Sakshi...
 - Sakshi has no connection with Dukham.
- 1) Observer different from observed
 - 2) Observed different from attributes.

- Observed attributes belongs to Observed.
- Objects / Anatma not to observer.

Dukham is Observed :

- Belongs to Observed Pramata / Buddhi not to Sakshi / Brahman.
- Shastra talks about Aduki Sakshi / Ananda Brahma.

Verse 205 : Definition : Aparoksha Jnanam

**दृशिरेवानुभूयेत स्वेनैवानुभवात्मना ।
तदाभासतया जन्म धियोऽस्यानुभवः स्मृतः ॥ २०५ ॥**

The witness is known by itself which is of the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of consciousness that is what is known to be the knowledge of the self. [Chapter 18 - Verse 205]

- It is not incident
- It is w.r.t. ever evident / Self evident Atma.
- Atma is Nitya Aparoksha
- Therefore Atma Jnanam is Nitya Aparoksha, No instrument required
- If instrument required and gone, Jnanam will become Paroksham.
- Eyes in front... Pratyaksha
- Eyes covered... Paroksham.

- Atma is known by itself - Always
- No verb should be used - Neither known / Unknown - Verb indicates event.

It is ever evident - Compromise statement :

- Atma illumines itself... Event / Time involved for illumination...
- Technically wrong statement Therefore go to Samadhi...
- When thoughts are removed, Atma illumines itself....

Technically say ever evident :

- Chaitanyam is experienced / illumined - Not event because ever evident fact.
- Experienced by itself which is nature of Anubava / Awareness / Drishti.
- Atma Abrahma Janati - Don't require Vritti for knowledge of Atma is the emphasis.

What is rise of Jnanam?

- Vritti Jnanam - which rises through Mahavakyam is called, Rise of knowledge.
- Vritti rising is Aparoksha Jnana Rising to remove the mix up with Ahamkara is the benefit of Aham Brahmasmi.
- Vritti = Ajnana Nivritti Tatam Vritti... Natu Atma Prakashartham Vritti.

Adhyasa / Pramatra / Nivritiyartha :

- = Vritti Vyapti / Phala Vyapti - Rising of Akhandakara Vritti - Janaiyet.
- Ishvara Krupa gives us Pramanam / Food - Eating - Swallowing we do...

Vritti Jnana - Guru Kripa Pramanam Vritti Dadati :

- With pervasion of Chidabasa - Original Vritti is called Aparoksha Jnanam.
- Origin of Vritti with pervasion of Abhasa is called Aparoksha Jnanam
- Aham Brahmasmi Vritti... And if student is looking at rat... ஏலி உல்லே வந்தாதா....
- Pramata alone has Antahkarana - Vritti belongs to Antahkaranam.
- Aham Brahmasmi = Vritti - Form = Jnanam belongs to Pramata.
- Pramata is telling Aham Brahma Asmi = Meaning of Aham.

How can Pramata say - Aham Brahma Asmi :

- Because Sakshi can't claim... Jnanam belongs to Pramata.
- Pramata is superimposed on Sakshi.
- Because Sakshi is satyam - Pramata is Mithya...
- Adhyastha Ahamkara Dvara Jnanam Api Sakshi.
- Jnanam is Adhyastham(Superimposed) Anubava belongs to Pramata...
- Pramata = Anatma and Chidabasa has Problems... Sakshi has no problem.

Lecture 212

1) Prasankyanam Nirakaranam, Vakyat Eva Jnanam...

- Vakyam gives Paroksha Jnanam - If there are Pratibandas - Vakyam gives no Jnanam.

2) If Atma ever evident, how Mahavakya gives Aparoksha Jnanam?

3) Purva Pakshi :

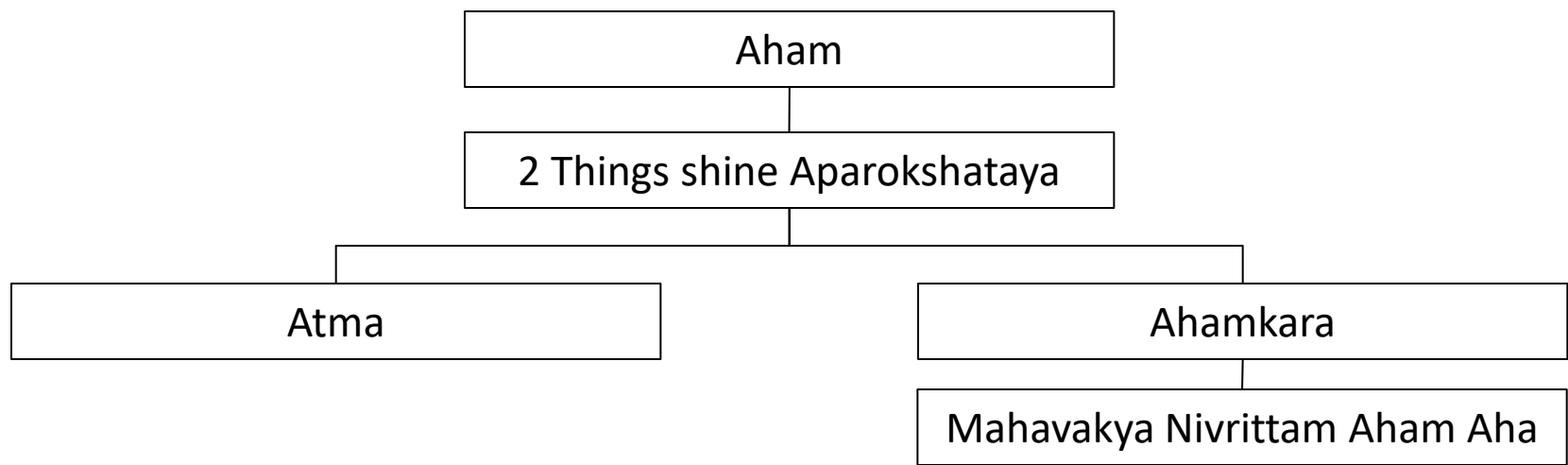
- Aparoksha Jnanam is Jnanam of self evident Self.
- What is ever evident is ever known and need not be known.

4) What is job of Mahavakyam?

- Doesn't Produce Aparoksha Jnanam of Self.
- Removes Aparoksha Adhyasa of Ahamkara.
- Aparoksha Sakshina - Ahamkara Parokshayataha Adhyastha...
- Ahamkara also Nitya Aparoksha.
- Never can see Ahamkara as Paroksha.
- Whatever exists it shines as Paroksha.

Ahamkara not ever existing! gone in sleep!

- Aparoksha Sakshina / Ahamkara / Adhyastaya.



- Ahamkara which is Aparoksha Adhyasa is removed.

What Mahavakya does?

- Ahamkara Rahita Sakshinaha Prakashayartham Mahavakyam Upakaroti.
- Ahamkara Sahita Sakshi was shining.
- After Mahavakya Anantaram, Ahamkara Rahita Sakshi is there.
- Ahamkara negated / Eliminated.
- Ahamkara not dissolved - Then nobody can say Aham Brahma Asmi.

All Vyavahara requires Ahamkara :

- Mahavakya falsifies Ahamkara.
- Intellectually understand, Ahamkara does not mix up with me.
- No reality to mix with Ahamkara with me.
- Using Ahamkara, say, status of Ahamkara is false.

- Once I know status of Ahamkara is false.
- Then I know Ahamkara doesn't mix up with real me நான் - is Sakshi I.
- I - Vachyarthā alone - Says but I mean Lakshyarthā.
- Nivritou Aham Aha - Lakshyarthā Jnane, Badita Ahamkare Sati...
- This is Aparoksha Anubava / Jnanam not an event.
- Where as Aham Nisheda is an event.
- Why not event because it is ever Self evident.

It is ever evident :

- Aparoksha Anubava never takes place as an event.
- Ahamkara Nisheda is an event - Figuratively Called Sakshi Aparoksha Anubava...

Why say Sakshina Aparoksham? Misleading :

- Atma Jnanam = Ahamkara Nishedam.
- You are not digging well... well is made where, Water is accommodated.
- Removing mud only - it is falsely said as digging a well... Well is empty space on ground which holds water.
- Atma well... Ahamkara - Mud... Mahavakya - Removing Ahamkara mud.
- Previously space with mud, Now space without mud - Previously Aparoksha Adhishtana Atma was there with Adhyastha Ahamkara.
- Now without Adhyastha Ahamkara = Aparoksha Jnanam.

Aparoksha Jnanam = I Sakshi am Brahman :

- How can Nitya Ananda Brahman and Miserable I be identical.
- Aham



Belongs to Pramata(Mind and Chidabasa)

- Karya Karana Sangata and Chidabasa(Anatma and Chidabasa)

What is Dukham?

- Vritti Vikara in Pramata... Pramatra Dukha Nivritatvam.
- Adhyasa level... Dukha Nivritti and Jnanam → Both exist.

As Sakshi - No Jnanam :

- I - Sakshi don't have Dukha, because Pramata Dukham goes to you...
- Through same Pramata - Jnanam comes to me.
- Adhyastha Dukham is eliminated by Adhyastha Jnanam.
 - Pramatra Dvara... Mukti Nasti, Bandaha Nasti.
 - Pramatra Dvara - Adhyastha Bandaha Asti
 - Pramatra Dvara- Adhyastha Mukti Asti.

2 Ways to Look at Atma

With Adhyastha Pramata - Get All
stages of Sadhana

Remain as Sakshi - No Sadhana
required

Verse 206 :

**अशनायादिनिर्मुक्तः सिद्धो मोक्षस्त्वमेव सः ।
श्रोतव्यादि तवेत्येतद्विरुद्धं कथमुच्यते ॥ २०६ ॥**

How can you speak of the hearing etc. of the self on your part which is a contradiction when you are the eternally existing liberation free from hunger etc.? [Chapter 18 - Verse 206]

- Srotravya - Kriya - Kartavyam
- Gantavya - Action of going
- Patiteya - Action of learning
- Sravanam / Mananam / Nididhyasanam... Tavyam = Prasankyanam

Annamaya	Pranamaya	Manomaya	Vigyanamaya
- Old age / Death	- Hunger and thirst	- Bayam - Dukham	- Agyana

- All Problems of Koshas = Samsara

Mukti - Definition :

- Jara Marana / Ashanaya - Pipasa / Dukha - Shoka / Moha - Agyana Rahitam(Absence)
- Freedom from Kosha - That Moksha is ever there.
- Siddha not to be gained - Svarupaha of Atma.
- Nitya Sidda Svarupa is yourself.

Purva Pakshi :

- Do Prasankyanam / Avritti
- Such contradictory statement....

How you Make?

Verse 207 :

**सेत्स्यतीत्येव चेत्तत्स्याच्छ्रवणादि तदा भवेत् ।
मोक्षस्यानित्यतैवं स्याद्विरोधे नान्यथा वचः ॥ २०७ ॥**

Hearing etc. would be necessary if liberation were to be brought about. But it would be transitory in that case. The sentence, therefore, can have no other meaning in the presence of inconsistency. [Chapter 18 - Verse 207]

Purva Pakshi :

- If Moksha is presented as a future possibility, then you are correct.
- Sadhya Rupataya... Technically.

Purva Pakshi :

OK with Vedanta :

- If you are drowning Samsari.
- One day will come to Moksha

Shankara :

- Don't ever say Vedanta gives, method to get out of Samsara.
- Then study gives method - Not Moksha.
- Vedanta search - Don't search for method of Moksha, because you are Mukta.
- Moksha not future possibility.
- If it is Sadhya Vastu through Prasankyanam - Anityaha - Another Svarga.... liberated on 1st April....

Mandukya Upanishad :

- Artificial Moksha - Not permanent if gained.

Lecture 213

1) Mahavakya Jnanam is Aparoksha Jnanam.

2) Purva Pakshi : Accepts it :

- Tatu Sid Yati - Moksha Svarupa Brahman will be Accomplished.
- Do Something to accomplish Brahman.
- 3) Moksha through meditation... is Anityam Temporary Ananda... accomplished / attained / Moksha finite because Sadhyavat / Ghatavat.
- Moksha is Nityam in all philosophies, Going to Svarga / Joining Vishnu / Moksha here...
- In any case Prasankyanam can't come.

Verse 208 :

श्रीतृश्रोतव्ययोर्भेदो यदीष्टः स्याद्भवेदिदम् ।
इष्टार्थकोप एवं स्यान्न युक्तं सर्वथा वचः ॥ २०८ ॥

The repetition of the idea, 'I am Brahman' might be possible if there were a difference between the listener and what is listened to. The desired meaning would be wronged in that case. Therefore the sentence becomes unreasonable (i.e., loses authority according to that view). [Chapter 18 - Verse 208]

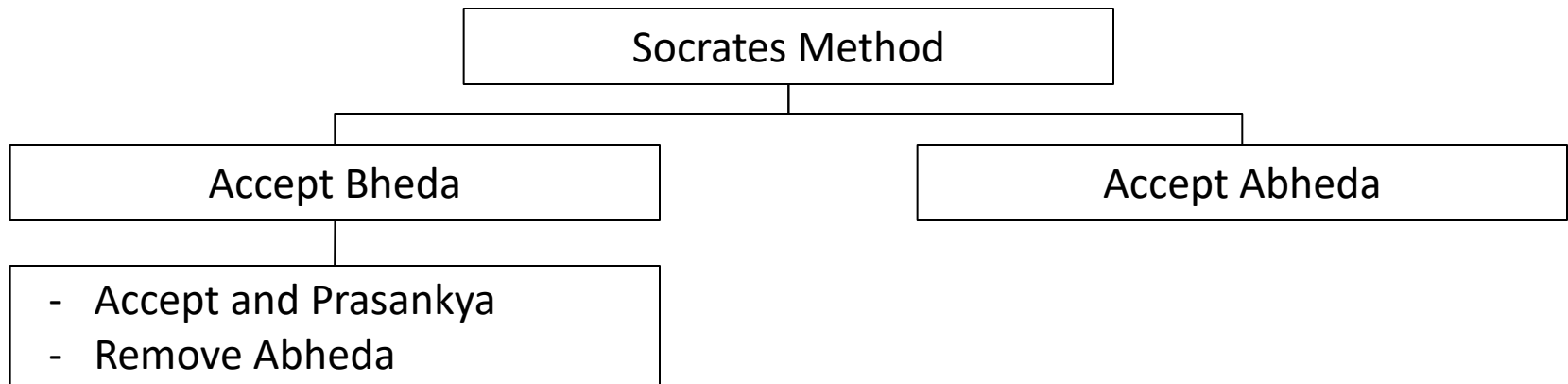
- Another possibility for Prasankyana Vada.
- Prasankyanam possible if Jiva and Brahma were different.

Jiva	Brahman
<ul style="list-style-type: none"> - Amukta - Unliberated / bound / Jiva - Convert Baddha Jiva to Vimukta Brahma after Prasankyana or Dialogue / 10 days! - Then process of Prasankyana required 	<ul style="list-style-type: none"> - Mukta - Liberated / Free Brahman

- Stotru - Heaver - Brahman Srotayam(Heard About)

Is Bheda Desirable to you?

- Jiva - Brahman - One and Same - No Sadhana required



Our Problem :

- We have concluded - No Moksha now for me - Therefore can't own up during Sravanam at 7.17 AM.
- Only problem
- More number of classes / After Upadesha Sahasri - Moksha.

1) Prasankyanam will work if Bheda accepted.

- If Bheda Accepted, Prasankyanam will also not work.
- If Bheda between Jiva/ Brahman - By no process Abheda can come.
- Nature of thing can never be changed.
- Therefore accept higher nature / Real nature / Advaitam.
- Brahman / Abheda / Lakshyartham / Experienced in sleep / Beyond sleep.
- If Bheda is fact, Bheda will be there all the time Past / Present / future... Bheda.
- Svarupasya Anyatha Bavaha Neiva Sambavati, we all have experience of Abheda Anubava.
- Bheda Anubava Daily - Accept Brahman - Bheda / Abheda Vilakshana Aham Brahma Asmi.
- By any process - Ghata not Pata
- Bheda not Abheda
- If Jiva not Brahman... Jiva will become different not identical with Brahman.

There is Nondual Brahman :

- Abheda - Ekam - Vilakshanam - Truth
- “ Tat” Pada Lakshyartham and Tvam Pada Lakshyartham - Asi - Equal.
- Shastra introduces Ishvara... as Pramata and reduces it to Brahman.
- If Abheda, no process required to become Brahman.
- What is required is knowledge - By knowledge.

Do we become Brahman?

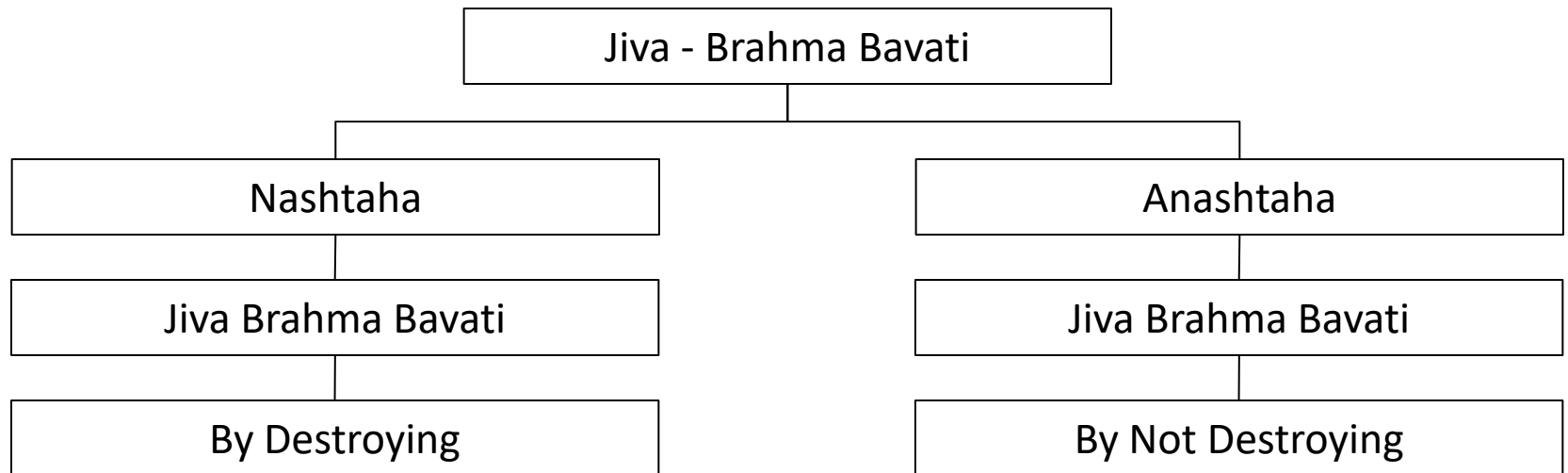
- We understand - No Process required.

What is knowledge?

- I need not become Brahman, I am already Brahman.
- I cannot become Brahman, if Abrahma is my Nature.

Rule :

- Ekam Vastu - Anyat Vastu Na Sambavati.



- Jiva can't become something else, Therefore Nashtaha not Possible

Anashtaha : Meaningless

- Nashtaha Vastu Anyat Na Bavati
- Anashtaha Vastu Na Anyat Na Bavati
- Tasmāt Kinchit Api Vastu Anyat Na Bavati. Jeeva can never become Brahman.

What's Vedanta for?

- Not to become Brahman - By Jnanam we don't become liberated but to know I am already Brahman.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Jiva drops Adhyastha Jeevatvam - Through knowledge.
- Minus Adhyasa - Jiva is Brahman
- No other process - other than Jivatva Adhyasa.
- Do Prasankyanam for Jivatva Adhyasa Nivritti.
- Prasankyanam not required - Because of knowledge of Mahavakya itself - Removes Adhyasa.
- It is instantaneous in the wake of Jnanam.
- After Rajju Jnanam, how long to wait for removal of snake.
- Snake gone - Holding tail!

Adhishtana Jnanam - Adhyastha Nivritti Bavati

- Nothing to be done to become Brahman or remove Adhyasa.
 - Accept Abheda after knowledge - Nothing to be done to become Brahman.
 - By accepting Bheda, whatever you do, you can't become Brahman.
 - Either way - Prasankyana...
 - Na Yuktam.... Tava Vachanaha
 - Words of Purva Pakshi not right
- } Mahavakya as interpreted by you
- Prasankyana Na Yuktam

Verse 209 :

**सिद्धो मोक्षोऽहमित्येव ज्ञात्वात्मानं भवेद्यदि ।
चिकीर्षुर्यः स मूढात्मा शास्त्रं चोद्धाटयत्यपि ॥ २०९ ॥**

Knowing that one is eternally existing liberation, one who desires to perform actions is a man of clouded intellect and nullifies the scriptures. [Chapter 18 - Verse 209]

- If person wants to do something, after hearing Mahavakya he is greatest fool.
- Effort required to know Mahavakya...
- After knowing - Must know - Nothing to be done...
- It is a factual knowledge - Not any action to do something / Attain something.
- Brahman equated to Moksha... Moksha = Brahman Svarupatvat
- Siddaha Moksha, Na Aham - I am ever accomplished in Moksha.

- No Sadhana required for Moksha realisation / Experience.
- Having known I am Brahman - if a person wants to do something, then he becomes Madatma - Confused with unsuccessful Sravanam.

Here Antahkaranam is Moodah :

- Shastram powerful because Mahasamsara wiped out.
- Nirdushta / Anaadi / Pramanatvam / Ishvara Prokta.
- Jeeva makes Shastram useless... Achalam / Druva...
- We remain changeless Samsari - We make Shastram Apramanam.
- Shastram gives knowledge and releases you from Samsara.
- Thin person can't lift fat person.
- Shastram Afraid of Anadhikari...

Don't say :

- Have studied Shastra and must get liberation.

Verse 210 : Important - Mantra :

**नहि सिद्धस्य कर्तव्यं सकार्यस्य न सिद्धता ।
उभयाहम्बनं कुर्वन्नात्मानं वञ्चयत्यपि ॥ २१० ॥**

For knowing oneself to be Brahman one has no duty to perform; nor can one be a knower of Brahman when one has duties to perform. One deceives oneself by having recourse to both sides. [Chapter 18 - Verse 210]

- What is not accomplished now - Cannot be Moksha.
- Moksha has to be ever accomplished fact...
- Moksha has to be accomplished here and now...
- It is a fact... It will never be established at any time / Place...
- Only present tense possible in Moksha, Aham Muktaha Bavati.
- I will be Mukta - Never possible...
- Attempt should be to know I am Mukta... Not for Mukti.

In Meditation :

- Not I want to get liberated - I am liberated here and now .
- Whatever accomplished, need not be accomplished, need not be accomplished by process by Sadhana / Puja / Japa / Meditation.
- What is to be accomplished in time is not ever accomplished fact.
- Do you want Moksha - Siddha or Sadya category.
- If Sadhya - Have to accept as finite.

Purva Pakshi :

- Doesn't want to accept Moksha as finite, Moksha has to be infinite.
- Accept its already accomplished, no 'Mind' required.
- Siddha means drop Prasankyanam.
- If Prasankyanam you take - Drop Siddha.

Purva Pakshi :

- Wants Moksha - Then it has to be Siddha, Then only eternal / Infinite.
- Accept as Nitya Siddha Vastu not Sadhyam, then 'Mind' not required.

Want Prasankyanam :

- Teacher helpless - Karpanya(Helpless) Dosha - Apahataha.
- Dharma - Adharma ok.
- Siddha and Prasankyanam - want both Siddatvam and Karyat Vacha.
- Ahamkaram Kuruvaan - Holding to both...

What is the Problem :

- You are not creating problem for anyone - Deceiving yourself, When you say, I want Moksha after study.

Tat Tvam Asi :

- Bagatyaga Lakshana / Tvam and Tat Pada - Vachyartham and Lakshyartham - Understood... Are you liberated now...

If you say :

- I have understood Mahavakya and will get liberated in future...
- Because body has these problems, mind not Sadhana Chatustaya Sampatti...
- Anatma never free... but I am free now, Consciously say - Touching heart...
- Understood but I have to realise in 'Mind' - is wrong.
- No realisation except understanding.

Verse 211 / 212 / 213 - Purva Pakshi - Slokas :

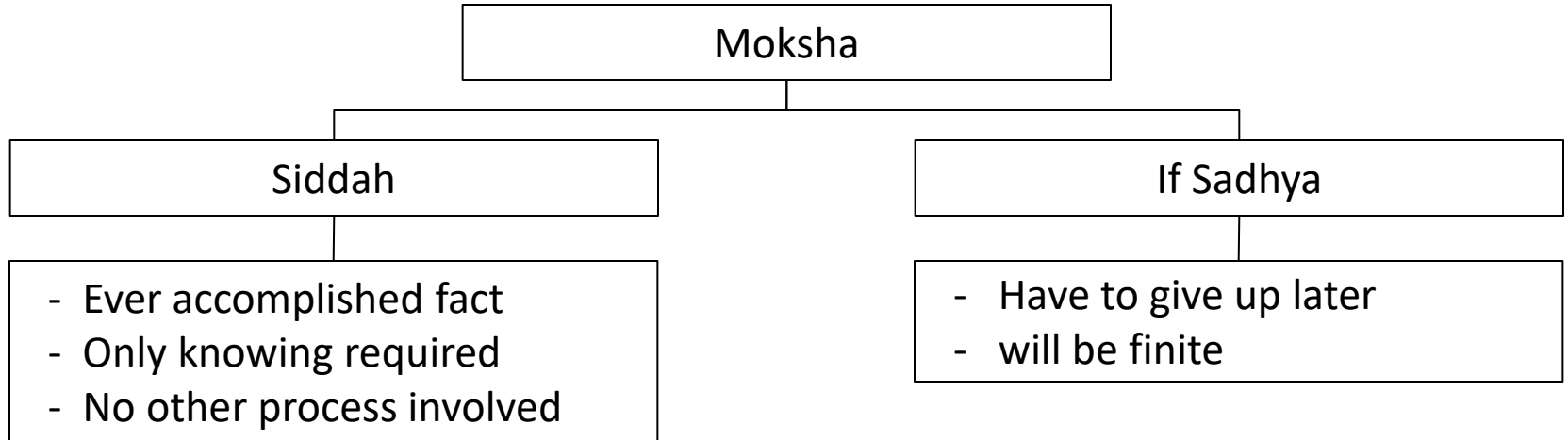
- Tat Tvam Asi - Statement of fact - Ever accomplished
- Sruti is asking us to realise this fact, Work for realisation of this fact.
- Sun is hot / Fire is hot / Ice is cold - So many facts in creation.
- Study - Not fact finding mission and then you realise the fact.
- Know fact - Teacher states - For realising fact - Do Pravirti / Mind / Japa.

Verse 211 :

**सिद्धो मोक्षस्त्वमित्येतद्वस्तुमात्रं प्रदर्श्यते ।
श्रोतुस्तथात्वविज्ञाने प्रवृत्तिः स्यात्कथं त्विति ॥ २११ ॥**

(Objection). If a reality is only pointed to (but no injunction be given(when one is told 'Thou art eternally existing liberation,' how can one apply oneself to know that one is so (Without being enjoined)? [Chapter 18 - Verse 211]

- Siddha(Ever Accomplished) can't be Sadhya(Goal)
- Sadhya can't be Siddha, goal can't be Accomplished.



Give up Moksha	Prasankyana
<ul style="list-style-type: none"> - Nothing to say / Suffer - Anirmoksha Prasanga Established in 210 	<ul style="list-style-type: none"> - Come to Advaitam

Verse 211 :

- Accept Moksha is Siddha - Ever accomplished fact and Tat Tvam Asi... is factual statement, Sruti is making statement of fact for us to realise Sruti - Revealed fact.
- Through Prasankyana - in Verse 211 / 212 / 213

Tat	Tvam	Asi
Moksha Svarupa	You	Are

Siddha	Moksha	Tvam
Are / Status fact	Tat	

- Job is not complete - Sruti makes statement, Work for Anubava / Realisation / mysticism.
- How will Sadhana / Listener work for realisation of fact - Sruti mother worried.

Sruti's intention :

- Listener should be made to put effort to realise nature.

Verse 212 :

कर्ता दुःख्यहमस्मीति प्रत्यक्षेणानुभूयते ।
कर्ता दुःखी च माभूवमिति यत्नो भवेत्ततः ॥ २१२ ॥

It is known by perceptual evidence that one is an agent and miserable. And then there is an effort so that one may not remain so. [Chapter 18 - Verse 212]

What happens in Mind of Student?

- Student observes gap between factual, Student and Personal experience.

Fact	Anubava
<ul style="list-style-type: none">- You are Brahman Moksha Svarupa free from Sorrow in Security- Ideal <p>Intimately experienced</p>	<ul style="list-style-type: none">- I am Miserable- Samsari not happy wants to convert to statement of fact- Work for Realisation of fact revealed- I am Karta / Dukhi / Sad / Pratyaksham / Aparoksha Anubava

- Abyupethya Vada... let us Assume its true to convert Paroksha into Aparoksha, what Pramanam you use?

Paroksha Jnanam :

- Reading / Hearing... Shabda Pramanam
- Map of London

Aparoksha Jnanam :

- Use - Tongue...
- Visit - London
- Tat Tvam Asi - Knowing fact... 6 Pramanams 5 Negated in case of Atma.
- Similarly in Dashamaha Vastu... and Atma Vishaya... No Divisions of Paroksha Jnana and Aparoksha Jnanam in Atma Vishaya.
- Therefore have only Aparoksha Jnanam or Ajnani, can't say understood Mahavakyam but have to realise...
- Understanding is realisation in Mahavakya... No gap....
- Knowing statement of fact = Realisation... No working.
- Knowing Statement of fact and Realisation of fact - No difference in Atma Vidya, Apra Vidya.

If Object different :

Knowing	Realisation
Paroksha	Aparoksha

} True in Anatma Vastu not Atma Vastu

- Laddoo is Sweet = Knowledge
- Eat = Realisation
- Doer of Prasankyanam has to realise - I am Non doer, Sruti temporarily accepts Prasankyana.

Verse 213 : Shankara :

तद्विज्ञानाय युक्त्यादि कर्तव्यं श्रुतिरब्रवीत् ।
कर्तृत्वाद्यनुवादेन सिद्धत्वानुभवाय तु ॥ २१३ ॥

The Sruti, Therefore, restates the agency etc. on the part of the people, and enjoins duties such as reasoning etc. in order that they may know that they are eternally existing Brahman. [Chapter 18 - Verse 213]

General Answer :

We ask question :

- Vedanta is making statement of fact and you work for realisation by Prasankyana.
- In Prasankyanam, Do you know tat Tvam Asi is Statement of fact or not... Or without understanding you go to Prasankyanam.
- If not understood, how do you say - Its Statement of Fact...
- Now I am Karta / Dukhi... Let me not be Karta / Dukhi.

Sruti Reveals :

- Working for my ideal and Sruti's revelation is one and same.
- With intention to realise ideal, get up at 3.30 Am... After Vedanta Sravana / Mananam / Nididhyasanam...

Verse 214 :

निर्दुःखो निष्क्रियोऽकामः सिद्धो मोक्षोऽहमित्यपि ।
गृहीत्वैव विरुद्धार्थमादध्यात्कथमेव सः ॥ २१४ ॥

(Reply). How can one accept an inconsistent meaning after knowing that one is eternally existing Liberation which is free from unhappiness, activity and desires?

[Chapter 18 - Verse 214]

- For realisation Anubava / Knowledge of ever established Moksha, Mananam - Nididhyasanam... Prasankyana has to be done... logic / Reasoning... etc.
- Prasankyanam / Anumana / Arthapathi / Anupalabdhi / Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

*Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥*

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Purva Pakshi :

Shabda	Mananam / Prasankyanam
Gives Paroksha Jnanam only	Gives Aparoksha Jnanam

Shankara :

- Prasankyanam / Mananam not Pramanam.
- In Mananam can't convert Paroksha Jnanam to Aparoksha Jnanam.

1) Atma is Aparoksha Vastu... Can't give Paroksha Jnanam.

2nd :

- Even if it gives Paroksha Jnanam, we have no means for Aparoksha Jnanam at all.
- Tat Tvam Asi - Must is Statement of Fact
 - Work for Realisation
- Is Tat Tvam Asi - Statement revealing fact or statement of commandment.

Karakam Ne	Jnapadkava – Or is it both?
Do	Fact

1) Statement of Revelation can never be commandment, Jnanapakam Vakyam can't become Karakam.

- Dasaratha is father of Rama
Rama went to forest
- } Fact - Nothing do - No commandment involved

- IN Statement of commandment not learning anything new.
- Drink water - No New Knowledge commandment works only if all words known.
- In Commandment, I am not revealing anything new.

If no Action then I say :

- Water is in the cup
- Statement of fact revealed
- Revelation statement(No Commandment)
- Lat / Lung / MT Case ending

Drink Water :

- Commandant(No Revelation)
- Lote / Vidihi / Case ending
- Tat Tvam Asi... No Vidhi involved Jnanapakam Vakya no Prasankyam.

Example :

- Pull paper into 3 parts not possible...

No statement works both ways :

- Jnapakam and Karakam, 2 Tatparyam - Vakya Bheda Dosha.
- Statement having 2 distinct Tatparyam(Revelation / commandment)
- Both can't coexist, Prasankyanam / commandment can't be revealing.

Final Argument :

- Fundamental Axiom - There can't be commandant w.r.t. knowledge.
- Discussed in Tattru Samanvayat Jnana Vidhi Nasti...
- Commandment possible when choice is available.
- In karma there is choice - In Jnanam there is no choice.

Karma :

- Kartum / Akartum / Anantatvam Kartum Shakyam, Do / Not - Do / Do different way.

Jnanam :

- Once Pramatra / Pramana / Prameyam come together - No choice.
- Their coming together is Karma.
- My words and your mind and ears here - Karma required to bring them together.
- Once here will hear hearing in Choiceless / To come(Action)
- What you are going to hear is Choiceless - Hear in Tamil... not English... Knife used in stone / Blunted.
- If Vidhi - Commandment is used in Jnanam, Vidhi becomes blunted, Kunti.
- Sruti can never say - You realise self(Commandment)

Sruti reveals self as Brahman :

- Sruti doesn't ask you to realise.
- When you study Sruti... Either you realise or you don't realise.
- Don't take commandment and go on, working on commandment(Maha Ashadu)

Lecture 215

Verse 211 / 212 / 213 : Purva Pakshi :

- Mahavakya is making statement of fact which we realise through Prasankyanam.

Verse 214 : Shankara :

निर्दुःखो निष्क्रियोऽकामः सिद्धो मोक्षोऽहमित्यपि ।
गृहीत्वैव विरुद्धार्थमादध्यात्कथमेव सः ॥ २१४ ॥

(Reply). How can one accept an inconsistent meaning after knowing that one is eternally existing Liberation which is free from unhappiness, activity and desires?
[Chapter 18 - Verse 214]

Defects in argument :

- 1) Knowing statement of fact alone is realisation after understanding statement of fact.
- 2) Knowing not Paroksha Jnanam because of 2 reasons :
 - No Paroksha Jnanam w.r.t. Atma.
 - It's always Aparoksha Jnanam w.r.t. Atma

Paroksha - with Jnanam Anatma :

- In case of Brahman there is Paroksha Jnanam, Until one knows Brahman Is Atma.
 - Mahavakya... which involves Tvam Pada Atma can't give rise to Paroksha Jnanam.
- 3) If you contend it gives Paroksha Jnanam, we say there is no Pramanam to convert Paroksha Jnanam into Aparoksha Jnanam, Because we have exhausted 5 Pramanas which will not hold for Atma.

6th Pramanam - Used for Paroksha Jnanam :

- For Aparoksha Jnanam - No Srishti?
 - Anirmoksha Prasanga - Moksha will never happen.
- 4) Sruti can never command anyone to know something or to realise something.

Purva Pakshi :

- Sruti wants us to know Jiva / Brahman Aikyam, Sruti is commanding us to realise this fact.
- 5) Jnanam Kadachitapi Vidhi Vishaya Na Sambavati.
- You know commandment is wrong.
 - You look at me / You see me - No commandment.
 - You have choice only in turning your face - Because it is action.
 - Choice to open eyes = Action.
 - Keep mind behind eyes or think of something else = Action.
 - As Karta have choice - Jnanam happens not depends on your choice.
 - If Seeing your choice, you will see what you want to see - Turning / Opening eyelid / Putting mind behind eye and not Thinking of office – Is your choice – Karma.
 - Seeing object not your choice.
 - Seeing / Not seeing / Seeing Man as pot / Tree... Not your choice.
 - Pramatra / Pramana / Prameya coming together is action.
 - What takes place later is not action.
 - Jnanam not under control of agent / Person.

Jnanam	Karma
<ul style="list-style-type: none"> - Vastu Tantram - I can't make commandment w.r.t Jnanam 	<ul style="list-style-type: none"> - Purusha Tantrum - Pramatra / Pramana / Prameya - If you don't come to class - No knowledge

- Commandment given for doing.
- Doing possible only when there is choice, No Choice, no doing, no commandment Tat Tvam Asi... I can't say you know.
- It makes statement - Either you understand or don't understand.

Shankara's Answer :

- Listening to Mahavakyam, student either understands or doesn't understand(No Prasankyanam)

Understands Mahavakya :

- Akramaha / Nirduki / Nishkriya - Actionless - Pivotal word.
- Siddha (Accomplished) Not Sadhya(End) / Moksha - Aham Asmi

How student receives teaching :

- 1) Siddah - Ever accomplished - Now also
- 2) Nishkriya... No Prasankyanam action

Is it Dukha Siddha?

- Moksha = Svarupa = Brahman = Synonymous = Mukta
- Having understood in this manner, how can person attribute opposite meaning?

1) Nishkriya :

- Have to do Prasankyanam implies - Have to be karta - Vritti - Avritti Karoti.
- Akartari Atmani Prasankyanam Virudham.

2) Siddha not Sadhya :

- If I do Prasankyanam will realise and get Moksha... After Prasankyanam Virodhatvam.
- Sadyatretena Darshana - Anushtanena Darshana
- Can't work for Moksha or postpone Moksha, Greater thriller than Moksha.
- Attribute opposite to teaching, Still I feel Samsara.

Verse 215 : My Anubava :

**सकामः सक्रियोऽसिद्ध इति मेऽनुभवः कथम् ।
अतो मे विपरीतस्य तद्ववान्वक्तुमर्हति ॥ २१५ ॥**

(Objection). You should say why I, though of an opposite nature, should feel that I have desires and activities and am not Brahman. [Chapter 18 - Verse 215]

- Sakama / Sakriyaha / Asiddha(Sadhya) / Samsara(Instead of Moksha)
- Viparitam of Sruti's teaching.

- Katham Anubava Bavati.
- How do I feel miserable after Vedanta teaching... have sensitive mind.
- Before not comfortable Samsari.
- Now supposed to be liberated - Guilt / Before gross.
- After putting Chappal - Skin tender, Mind tender after study.

Why I feel Samsara :

Purva Pakshi :

- Have knowledge - Statement of fact - No Realisation Aparoksha... comes through Prasankyanam.
- Jiva and Ishvara have Upadhi, Behind Upadhis have Chaitanyam.
- Baga Tyaga Lakshana... but I have to realise.

Verse 216 : Important :

**इहैव घटते प्रश्नो न मुक्तत्वानुभूतये ।
प्रमाणेन विरोधी यः सोऽत्रार्थः प्रश्नमर्हति ॥ २१६ ॥**

(Reply). A Question on this subject is reasonable, but it is not reasonable to ask why one is free. It is only a thing contrary to evidences that should be questioned. [Chapter 18 - Verse 216]

- 1) Knowledge given by Pramanam is final / Ultimate / Fixed fact.
- 2) Take trouble to understand fact / Negate doubt to get conviction.
- 3) Once understood, knowledge is conviction, Pramanam Janyatvat Jnanam.

Feelings :

- I am not happy / Problems... contrary to Jnanam.
- Question feelings not Jnanam.
- Don't change Jnanam in Keeping with your feelings.

You are converting knowledge into 2 :

- 1) Vague knowledge
 - 2) Exalted knowledge (After Prasankyanam)
- Either you understand / Don't.
 - Don't divide to Paroksha / Aparoksha... knowledge w.r.t. I - No variety / Changes.
 - Understanding is liberation - Keep it fixed.
 - If feelings are coming



Apramanam - Pranyana Virodha

- They are Branti Bavana... Viparita Bavana Should not be there - Can be shaken / Removed.
- Because they are Branti - Pramana Virodham.
- What is Pramana Siddha can't be shaken / Removed.

Example :

- Rajju Pramana Siddha, Sarpa is Branti - Can be removed - Pramana Virodha.

- After understanding Mahavakyam never work for Realisation as a separate thing.
- No realisation other than doubtless understanding.
- Work on your feelings - called 'Nididhyasanam'
- Not work on knowledge for liberation / Realisation.
- I am feeling in me which is opposed to Mahavakya which I have understood.
- Feelings / Responses / Notion - should be attached.
- Tomorrow I will be happy.... Attack today not happy - why?
- "My" - Gone to Anatma - Mind - In Anatma no happiness.
- "I" Sakshi - Slipping from Sakshi I to Branti I.
- Branti I should be shaken up by Sidda I.
- 'Nididhyasanam' Not for realisation / Not for converting knowledge.
- Knowledge is Pramana Siddham.
- Nididhyasanam = To attack habitual counter feeling.
- I should get Moksha after studying.
- Start questioning all feelings, Contrary to Jnanam = Nididhyasanam.

Question Misery :

- We keep misery and question Jnanam.
- We Postpone Jnanam doubting validity of Sruti / Weakening Sruti / our understanding.

- Sruti gives Jnanam while Sravanam.
- Question Anubava - Not knowledge of Sruti.
- Don't ask for experience of liberation after sometime.

Never Ask :

- How to experience liberation

Question :

- Why I feel not liberated

Mukta :

- Fact - Revealed by Pramana.
- Other than knowing, nothing else to be done.

Question :

- feeling opposed to Pramanam, Not knowledge given by Pramanam.
- Feelings opposed to teaching of Sruti.

Question :

- How can I be Samsari? Not how I am Mukta
- Branti Siddam / Understand Pramana Siddam.

Verse 217 :

**अहं निर्मुक्त इत्येव सदसीत्यन्यमानजः ।
प्रत्यक्षाभासजन्यत्वाद्दुःखित्वं प्रश्नमर्हति ॥ २१७ ॥**

The knowledge that one is free arises from a different evidence Viz., the Evidence, 'Thou art That'. Arising from fallacious perceptual evidence, unhappiness deserves an explanation. [Chapter 18 - Verse 217]

How can I be Dukhi / Not liberated?

- Body has Problem
- Mind has Situation
- Intellect has ignorance
- Female has problems

By Baga Tyaga Lakshana come to correct I

Knowledge born out of Sruti : Aham Nirmuktaha

- Aham Nischayena Mukta - Born out of Sruti Pramanam..
- Sat - Asi... Means Tvam understood(2nd Person)
- Tat Tvam Asi.....
- I am free = fact
- I am Miserable / Bound - Fiction.
- Pratyaksha Abhasa Janyatvat = Dukhatvam.
- Not Pramana Janyam but Anubava Abhasa Janyam.

Pratyaksha Abhasa Janyam	Pramana Janyam
<ul style="list-style-type: none"> - Dukhitvam - Ayam Dukhi feeling - Not Prama 	<ul style="list-style-type: none"> - Aham Mukta - Knowledge born out of Sruti Pramana 'Fact' - Can't question

Why can't feeling be Prama and Brahman

- Aham = Pratyaksha Nishchayatvat
- "Aham not Pratyaksha Vishaya"

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- If ears get knowledge of sound, it is Pratyaksha Abhasam.
- Similarly Aham Dukhi = Pratyaksha Abhasa Janyatvat - Brantatvat.

Therefore start questioning feeling?

- Trouble for mind - Question feeling which is falsely centred on I.

Verse 218 :

पृष्टमाकाङ्क्षितं वाच्यं दुःखाभावमभीप्सितम् ॥ २१८ ॥

One should be told what one asks and wants to know; and the inquirer desires to know liberation, (The self) which is free from unhappiness. [Chapter 18 - Verse 218]

Analyse Context :

- Student wants to know Sreyas Vastu / Nir Dukha Atma.
- Teaching meant for revelation to Action involved.

Kasmno Vigyane Sarvani Vigyanam Bavati?

- Brahma Vidya Varishtam...
- Student Asking Knowledge not asking Karma.

Question :

- Where is Mylapore temple....

Answer :

- Behind you... for Knowledge... not asking how to go there... Bus no...

Question :

- What is happiness? How to get / Reach happiness.
- Teacher teaches - Idea of reaching
- Happiness is dropped - Because teaching is “Tat Tvam Asi”

- Student not asked for doing something “Doing will drop “
- What has been asked should alone be taught.

Question :

- How much is rice

Answer :

- Tomato is Rs. 3 Lakhs, Akankshitvam / Vachyam, curious and know...
- Dukha Bavam = Brahman = Ananda Rupam
- Abeepsitam = Desirable to all
- What is desired may not be desired to all.

Example Cigarette :

- Moksha desirable to all - But not desired by all.
- Baktas in Puranas - Don't want Moksha.
- What is desired by student and Desirable to all is asked by student.
- That Brahman should be taught = Vachyam.
- Understanding alone involved.

Lecture 216

- Samyak Jnana / Mithya Jnana → Not based on Pramanam weaker.



Alone is Stronger → Can't be negated

- Question Mithya Jnanam - Alone not Samyak Jnanam.
- Sruti is Pramana – Must gain knowledge from
- Sruti... Enquire what is contents of Sruti to remove Pramana Asambavana...
- Doubt regarding content of Sruti / Dvaita / Visishtadvaita / Advaita.

Dvaita	Visishtadvaita	Advaita
- Tat Cha Tvam Cha Asi	- Tvi Tvam Asi	- Tat Tvam Asi - I am free even now - That - Ever free - Brahman - I am

Sruti's content :

- Once content established.
- Can lack conviction because we think Sruti's, teaching is impossible teaching.

How is it possible?

- Pramantara Virodhatvat - Contrary to logic / Perception, I fact - Not contradiction.
- Advaitam illogical - Contradictory.

Prameya Asambava	Pramana Asambava
<ul style="list-style-type: none"> - Doubt validity on content - Do 'Mind\ to negate - Doubts regarding Validity of content 	<ul style="list-style-type: none"> - Doubt content

- Once we clear Pramana and Prameya Asambavanas, knowledge is Dridham (Conviction) Knowledge turned to conviction.
- Then knowledge can't be questioned and Should not be.

Pramana Jnanatvat :

- When will Moksha come = Feeling of Samsara.
- We tend to question Jnanam...
- I have Jnanam - No realisation requiring mystic experience, because I feel I am Samsarin.
- Once gained knowledge nothing can be gained in form of realisation / Experience / Event called Moksha.
- Only conviction required - Never question knowledge Question feeling.
- Why I feel I am Samsarin when I am convinced I am Mukta.
- Knock off feelings rather than work for another Experience / Realisation.
- Viparita Bavana problem - Knock it off by Nididhyasanam.
- Can be knocked off - Because it is not Pramana Janyam.

- Feeling of Samsara has no basis - Can be knocked off.
- Working on Shastram will feel I have Paroksha Jnanam.
- Experience doesn't remain permanently. Another Samsara knock off feeling and don't look for liberation.

Verse 218 :

पृष्ठमाकाङ्क्षितं वाच्यं दुःखाभावमभीप्सितम् ॥ २१८ ॥

One should be told what one asks and wants to know; and the inquirer desires to know liberation, (The self) which is free from unhappiness.

[Chapter 18 - Verse 218]

Teacher should answer :

- What 'Question' student raises student asks for what Vastu is with Dukha Abavam = Ananda Brahman / Poorna Brahman.

Verse 219 :

**कथं ह्रीदं निवर्तेत दुःखं सर्वात्मना मम ।
इति प्रश्नानुरूपं यद्वाच्यं दुःखनिवर्तकम् ॥ २१९ ॥**

That which removes unhappiness should be told (by the teacher to the disciple) according to his question, inquiring how his unhappiness might be removed altogether. [Chapter 18 - Verse 219]

Prashna : My sorrow is :

- When will all my sorrows go? Intimate to me...
- Sakshi Anubava - Pratyaksha comes and goes, have freedom from sorrow now and then.

Question :

- What is Sadhanam - Means for Dukha Nivritti?

Verse 220:

**श्रुतेः स्वात्मनि नाशङ्का प्रामाण्ये सति विद्यते ।
तस्मादात्मविमुक्तत्वं प्रत्याययति तद्वचः ।
वक्तव्यः तत्तथार्थं स्याद्विरोधेऽसति केनचित् ॥ २२० ॥**

There can be no doubt about what the Sruti's prove as they are an independent source of knowledge. The words of Sruti's, Therefore, produce the conviction that one is free. So it should be said that such is the meaning of the Sruti's as (it has been proved That) they do not contradict any other source of knowledge. [Chapter 18 - Verse 220]

Purva Pakshi :

- Prasankyanam - Means for Dukha Nivritti

Shankara :

- Sruti questions your very questioning.
- I want freedom from Dukha - You have taken Jnanam for granted that you have Dukham.

- Student has to enquire - whether I have Dukham - To enquire he requires Pramanam
- Do I have Dukham?

Example :

- Must see face in mirror to see spot on the face.

Use Shastra as the mirror :

- Do you have a spot there to be removed?
- Prasankyanam - Rubbing to remove spot To know if you have spot - Require mirror / Pramanam / Shastra.
- When you keep mirror - Find no spot...

Example :

- Play coin in forehead already removed - Feel it is there and you go on beating.
- See mirror to see if coin is there...
- Before removing Dukham - See whether - There is Dukham in I Atma... Pratyakshaha / Anumanam / Mirror(Shows Sthula Sharira) / Not Pramana.
- In Shastra Pramana - No Dukham in Atma to be removed.

Sruti Says :

- Mama Dukham is wrong statement, during Sravanam understand this point.
- Are you liberated / Jeevan Mukta now - Because Dukham not there in Atma.
- 2 Things cannot co-exist - Ever.

“Atma and Dukham”

- There is no time when you work for elimination for sorrow.
- Never possible in Vedanta because your sorrow doesn't exist.
- Viparita Bavana Nivritti = Nididhyasanam = My feeling of Dukham.

Nididhyasanam : Question of my sorrow?

- Srutehi Atmani Pramanam
- Sruti is Pramanam w.r.t. Atma.
- Atma not Pratyaksha Pramanam - Should have no doubt / Destitution that Sruti reveals a fact.
- Sruti doesn't give method of Dukha Nivritti... Not Prasankyanam
- Sruti Asks - why you work for Dukha Nivritti.
- Freedom from Dukha - Your nature - Sruti reveals.
- You are seeing sorrow - Sorrow is not yours.
- Either you understand this or don't understand.
- I have understood but can't accept that - Not convinced - why?
- My experience contradicts that Sruti Statement = Pratyaksha Pramana(Virodha)
= Anubava Pramana

2 Pramanams can't contradict each other.

- Pen is blue(Eyes) - Because it is making a noise(Ears)

- All your Anubavas are not dealing with, you the subject but the body / mind complex.
- You are feeling Anatma mind with worries.
- You are feeling with body with pain.
- Sruti never talks of Body / Mind complex - Baga Tyaga Lakshanaya Upadhi Nirastha.
- Sruti is talking about you who are aware of the feelings of the mind, the pains of the body, etc.
- Anubava Pramana deals with Anatma - Sruti deals with Atma.

Where is the contradiction?

- Therefore should not question statement - When contradiction, question statement.
- I have no problem - I am Nitya Mukta Svarupa.
- All problems my Anatma has, So many Anatmas have problems.

Why refer to problem of one Anatma?

- Because of identification with one Anatma.
- We have taken Anatma as myself - By saying my Anatma...
- Using my Anatma but taking it as myself.
- If you take Anatma as Anatma, you find so many Anatmas.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

For, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

- Learn to accept situation as they are and no complaint - This is called Mukti.

Verse 221 : Purva Pakshi :

**इतोऽन्योऽनुभवः कश्चिदात्मनो नोपपद्यते ।
अविज्ञातं विज्ञानतां विज्ञातारमिति श्रुतेः ॥ २२१ ॥**

The Knowledge of the self different from what has been said before is unreasonable on the authority of the Sruti's 'It' is unknowns to those who know (it), and 'Who will know the knower'?[Chapter 18 - Verse 221]

- Shastra Pramana gives this knowledge - Not contradictory to other Pramanam - But still Paroksha Jnanam.
- Prasankyanam is for Anubava - Atma has Dukha Nivritti but I have to have Anubava of that.
- Having understood, I am Ananda Svarupa, shouldn't I have experience of that Ananda?

Shankara :

- Other than knowing Ananda Svarupa, there is no other experience of Ananda.
- Other than Vakya Janya Jnanat, understanding born out of Mahavakyam.
- It is not possible for any new experience because any particular, experience belongs to Anatma.
- Born out of Mano Vritti... And whatever is revealed through Mano Vritti is Anatma. 687

- If Ananda comes as particular experience, it is through Mano Vritti Anatma / Ananda Maya Kosha.

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
 tasmadva etasmadvijnanamayat,
 anyo'ntara atmanandamayah, tenaisa purnah,
 sa va esa purusavidha eva, tasya purusavidhatam,
 anvayam purusavidhah, tasya priyameva sirah,
 modo daksinah paksah, pramoda uttarah paksah,
 ananda atma, brahma puccham pratistha,
 tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by Anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Atma Ananda not through particular experience / Vritti.

How is it known? Pratibodha Veditam Matam

- Atma Ananda Svarupa self evident through all particular experience, because it is evident even in absence of experience as in Sushupti.
- Atma Ananda will never be experienced.

Brihadaranyaka Upanishad :

- Avignyatham - Vijnatam : Those who know don't know
- Vijnatam - Avijnataha : Those who do not know, know.
- Vigyanartham are Kena Avijaninaha... How can one know the knower?

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2]

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 - Verse 3]

- How can person experience Atma which is Experienter of everything.

How can the Experienter be experienced?

- How subject of all experiences be object of any experience?
- Therefore Atma Ananda is never experienced.
- Atma Ananda must be ever evident but Dukham ever evident.
- Upon Ananda Svarupa Dukha Anatma is superimposed.

- Dukha Samyoga Abavat(Superimposition)
- Dukham belonging to Manas I take it as mine... Vicious cycle...
- When you say it doesn't belong to me it can't stand.
- Dukham requires your support of owning.
- When you disown Dukham can't stand there.
- When clay disowns, Pot can't stand.
- Dukham stands because of me alone

Dukham	Manaha
<ul style="list-style-type: none"> - Jiva Srishti - Requires my support - When I withdraw my support as in Sushupti, it will go away 	<ul style="list-style-type: none"> - Will Stand - Ishvara Srishti - (When I withdraw, world still continues Ishvara Srishti)

For Ananda to be Evident, What should I do?

- Dukha / Viyogam - Yoga Sanhitam
- Mistaken sorrow you remove, you are ever Evident Poorna Ananda Svarupa.

- Require Vritti only to knock of Sorrow - Vritti not required to reveal ever Evident Self.
- Accept Veda Pramanam.
- Accept teaching - Never question teaching.
- Question feelings - Against teaching.

They can't Stand long :

- Viparita Bavana will go away.
- Don't require Prasankyanam for liberation / Realisation - Require questioning your contradictory ideas.

Chapter 18 - Verse 221 :

**इतोऽन्योऽनुभवः कश्चिदात्मनो नोपपद्यते ।
अविज्ञातं विज्ञानतां विज्ञातारमिति श्रुतेः ॥ २२१ ॥**

The Knowledge of the self different from what has been said before is unreasonable on the authority of the Sruti's 'It' is unknowns to those who know (it), and 'Who will know the knower'?[Chapter 18 - Verse 221]

- Prasankyana - Nisheda concluded - Upasamhara



Central theme of Tat Tvam Asi - Prakarana.

Positively Put :

- Other than understanding nothing else needs to be done.
- Karma Yoga / Upasana Yoga / Sravanam / Mananam / Nididhyasanam - Not after Jnanam - All for Jnana Utpatti.
- Utpanna Jnanam Mokshabi Kinchadapi - Nasti, Face Samsara After Jnanam... question feeling which is obstacle to Jnanam.
- It is Anubava Abhasa then Jnanam Vs Apratibanda Jnanam - Then that gives Moksha then and there.
- No other Atma Bava possible.
- Kaschit Atma Na Utbavayate

- Many talk about self Realisation after Jnanam, widely prevalent Misconception.
- No Special Anubavam - Specifies experience related to Anatma not Atma...
- Because Avigyanam Vijanata... Vigneta Avijanata Tena Srutaha.

Brihadaranyaka Upanishad :

- Mahavakya Produces Aparoksha, Jnanam which give Moksha.

Verse 222 :

**त्वंपदार्थविवेकाय संन्यासः सर्वकर्मणाम् ।
साधनत्वं ब्रजत्येव शान्तो दान्तानुशासनात् ॥ २२२ ॥**

The renunciation of all actions in order to discriminate the (implied) meaning of the word 'Thou' becomes the means (to self-knowledge) according to the teaching, controlling the internal and external senses. [Chapter 18 - Verse 222]

Sanyasa Prayojanam :

- Role of Sanyasa

During course of argument Purva Pakshi said :

- Charyomo Sanyasa...
- Sanyasa possible only if Vidhi is Shastra.
- If Prasankyana accepted Sanyasa fits, Has no relevance otherwise.

If Sanyasa :

- No karma possible - Sarva karma Sanyasa Totally free.

What is job of Sanyasi?

- Shastra intended work... different from all karma.
- Cat falls in 4 legs always... Tasmāt Prasankyanam

In Sanyasa - Any Shastra Vidhi?

- Produces Papam if not done?
- Against Shastra Vidhi - Then Papam
- Aarudha Pathi Tatvam... Aarudha Patayam.
- Going up and falling down - Leaving hands, Climbed up and falling down...
- Papam due to violation of Sanyasa dharma - Shastra Vidhi must be there.

Sanyasa not for easy Biksha :

Karma	Upasana	Sanyasa
Grahasta	Vanaprasta	Prasankyanam

Siddhanti - Shankara :

- Sanyasa for Jnanam only
- Not Jnana - Anantara Prasankyanam
- Not Prasankyanam after Jnanam.

How Sanyasa helps in Jnanam?

- In removing Pratibanda w.r.t. Obstacles - In Jnanam.

Tvam Pada Jnana - 2 Meanings

Vachyarth

- Ahamkara / Pramata / Jiva / Karta / Bokta / Pati / Patri / Putra
- I nagged by relative situations
- Person plays roles with Ahamkara
- Stands as Primary meaning of I – Suppressing Sakshi Lakshyartha
- Problematic I – Standing in line
- Father I / Boss I / Son I...

Lakshyartha

- Meaning in Mahavakya is Sakshibuta Chaitanyam Pramatra Prameya Vilakshana
- Aham Brahma Asmi Jnanam Happens but with roles of Ahamkara / Aham Jeevasmi / Vyavaharika I
- Aham Brahmasmi Parallels running

- Feeling is constant inner feeling, That things are not fine in my life(Maha Realisation)

Solution :

- Take Ahamkara as Vesha - At Ahamkara level nip feeling.
- Take it as Vesham - Not serious, then feelings will not occupy mind.
- Problem we faced but do not occupy mind - Facing problem not problem.
- Allowing problem to continue in Bus stop / Before sleeping / Getting up - அது / 5 minutes interval அது / That is called Tvam Pada Vachyarth - Role play - Vyavaharika.

Occupying mind :

- If Grihasta is able to Avoid Vachyarthha occupying the mind, taking over the mind - in Grihasta, Aparoksha Jnanam possible.
- If they occupy the mind - Nag - Doggedly - Then Shastra prescribes, Sanyasa Ashrama which may help.
- Sanyasis problem - Next Biksha / Pair of clothes / Old age...
- Relative I do not occupy mind of Sanyasi.
- Relative roles played to a limited extent - They don't occupy mind.
- Sanyasa helps Pratibanda Nivritti... Viparita Bavana Nivritti - Sanyasi.
- Doesn't produce knowledge - Removes obstacles.
- Sarva Karma Samyam - Vividha Sanyasa, Becomes Sadhana for Tvam Pada Vivekam.

2 Viveka's Must be there

Vachyarthha

Ideally :

- Guest comes and goes
- Now tenant becomes owner and I have to ask for my own house
- Vachyartham owns the Mind and Refuses to quit the mind

Lakshyarthha

- Predominately Must occupy Mind
- Now guest - Friday evening 7pm - 8pm
- Original I
- Lakshyarthha has no beginning please leave I

- It is Originally Lakshyarthas house - Avyavaharyam... Achintyan Arupam - Shanto Danda
- Anushasan - Teaching

Brihadaranyaka Upanishad :

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
 तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।
 तस्मादेवं विच्छान्तो दान्त उपरतस्तिवशुः समाहितो भूत्वात्मन्येवात्मानं पश्यति,
 सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,
 सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः समाद्,
 एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

ṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।
 tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।
 tasmādevaṃvicchānto dānta uparatastitikṣuḥ samāhito bhūtvātmanyevātmānaṃ
 paśyati, sarvamātmānaṃ paśyati; nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati;
 nainaṃ pāpmā tapati, sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo
 bhavati; eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ; so'haṃ
 bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.' [4 – 4 – 23]

Sruti Prescribes - Kshama and Dama :

- Here is Sanyasa prescribed or not for Prasankyanam...

Shankara :

- Tyaga Neva Amrutatva Manushu..

Gita :

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६ ॥

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman.
[Chapter 5 - Verse 6]

- Kshama = Sanyasa - withdrawal



From Activity - Svadhama, Varna, Ashrama, Dharma

- அடங்க... / Quietitude

Shankara :

- Internal Quietitude = External Quietitude
= Less Vikshepam
- In Sanyasa - Mano Vikshepa will go...
- If Mana Shanti is Pre-requisite, Sanyasa - Helpful not Must.

Question in Coimbatore camp :

- Is Sanyasa required for Moksha or not?
- Some out of fear - Go to Grihasta, Sadhana Chatushtaya Sampatti - Includes – Kshama.
- Tranquil Mind - Without worries Is it required?

Question : Is every in one uniform?

- Universally Sadhana Chatushtaya Sampatti required - Sruti Pramanam.
- Without quietude of mind no paper knowledge.
- If Sadhana Chatushtaya Sampatti possible in Grihasta, liberation possible - Change person to person.

No uniform answer :

- If one can follow Kshama / Dama in Grihasta - Moksha possible.

Universally Sadhana Chatushtaya Sampatti required :

- Pramanam - without quietude of mind, no knowledge.
- If Sadhana Chatushtaya Sampatti possible in Grihasta liberation possible in Grihasta.
- Depends on person - No uniform answer.
- Bhagawan is all loving - Given us most worthy thing called freewill... because of which we can choose to be cruel or gentle.
- Many cruel - Papam... and calamity, Disease... wrong use of free will.
- Free will out of Bhagawans love - Suffering out of abuse of gift.
- Because of free will, we invite suffering and blame Lord.

What is definition - Model and its validity in Vedanta?

- Model = Prakriya - used as means to convey central teaching.
- Models - Many, 1000s - Prakriyas... All converge into Brahman Satya... Convenient for different intellects for facility of intellect...

Sharira Trayam - 3 Steps - Based on Subtlety :

- Grossest to subtle - Sthula / Sukshma / Karana.
- Sukshmaya Kartavyam - Anatma based on functions of individual.
- Anatma based on functions of Individual...
- Physiology Annamaya Kosha / Psychology Manomaya Kosha / Rationality – Logical thinking Vijnanamaya Kosha.
- All dormant - Annamaya Kosha and relax...
- All put together - One whole Anatma
- India – Zones - Postal codes
 - Meteorological
 - Railways

Prakriya Bhedas Model differences Totality = India
- Srishti - Tattwa Bodha - Anatma - All dumped Tvam Pada - Drk Drishya.
- By Baga Tyaga Lakshana - Come to conclusion.
- Sanyasa helps in getting Kshama but not a must.
- Kshama helps to drop Vachyartham and hold to Lakshyartham.
- Owner Lakshyartham begins to occupy house and Vachyartham does Vyavahara - Takes coffee... Guest and out.

**त्वमर्थं प्रत्यगात्मानं पश्येदात्मानमात्मनि ।
वाक्यार्थं तत आत्मानं सर्वं पश्यति केवलम् ॥ २२३ ॥**

One should know the self, the innermost one, and the implied meaning of the word 'Thou; in the combination of the body and the senses. One then knows the pure self to be Brahman, the All-comprehensive principle. And that is the meaning of the sentence, 'Thou art That'. [Chapter 18 - Verse 223]

- Through Kshama in Grihasta or Sanyasa person can make Tvam Padartha Clearer.
- I have problems, Becomes weaker.
- Tvam Padartha Jnanam is Pratibandakaha Rahitam - Obstacle free.
- Obstacle - Things not fine have complaints... பொரிச்சு கொட்டறது... Not available.
- What is predominantly available in mind is Problematic I.
- When that problem is not there, without obstacles - One intimately owns up / Sees Atma which is Tvam Lakshyartham.
- It is Pratyag Bhuta Atma...

Parag Atma	Pratyak Atma
<ul style="list-style-type: none"> - Annamaya Kosha - 5 Koshas Anyonantra Atma - Koshas have names - Atma = நாண் - நாண் - Sitting here is Parag Atma - Angry here is Parag Atma 5 Parag Atma in the body 	<ul style="list-style-type: none"> - I Pratyag Atma - Atmani - Shastra Antahkarana <ul style="list-style-type: none"> - Problem free Antahkarana - Problem unoccupied Antahkarana - Problem free condition - Never possible - We dance to Prarabda - Problems in all Ashramas

- Do Problems occupy mind constantly without constant presence of Agitations in mind = Atmani.
- Atmanam - Atmani ← Shudha Antahkarana
- Tad Pada Aikyam - Simplest stage.

Next Stage : Tvam Pada :

- Resistance comes from Tvam Pada only, if taken care of... Tat Pada will stick on like magnet.
- Once Padartha is clear, Vakyardhartha will come and Stick - Easy.
- If Tvam Padartha owned - Without obstacles... he easily owns... up Vakyardhartha...

Not Vachyarthā	Vakyarthā
Meaning of Word	Meaning of sentence

Atma Eva Brahman :

- Atmanam Sarva Brahman.
- Poorna Atmanam Kevalam(Akhandam - Advitiyam Pashyati)

Sarvam	Kevalam	} One only world left
<ul style="list-style-type: none"> - World - Ishvara 	<ul style="list-style-type: none"> - Atma - Jiva 	

1st :

- Resolve world into Ishvara by Adhyaropa – Apavada

2nd :

- During Mahavakyam only - Jiva / Ishvara remains.

Word is Ganesha's Stomach :

- Atmanam - Sarvam
- Atmani - Vyatirikta Ishvara / Jagat Kinchitapi Nasti.
- Aham Eva Kevalam - I alone Am there
- Plumber shouldn't occupy mind and negating my Poornatvam is Problem.
- Plumber not coming - OK.

Verse 224 :

**सर्वमात्मेति वाक्यार्थे विज्ञातेऽस्य प्रमाणतः ।
असत्त्वे ह्यन्यमानस्य विधिस्तं योजयेत्कथम् ॥ २२४ ॥**

How can one be enjoined to perform a duty when the meaning of the sentence that one is Brahman is known by one according to the right source of knowledge, Viz., the Sruti's, as no other source of knowledge can then exist for one?[Chapter 18 - Verse 224]

- Through Vedanta Pramanam - Known Vachyartham.
- Tat Tvam Asi = Sarvam Atma, Everything I am... Not Atma is everything and I am Samsari.
- Is and Are have to go... Am has to remain.
- Once it is known, then Triputi not there
- Pramatra / Pramana / Prameya - All 3 Atma Dvaita Nivritti takes place?
- No Pramata and Prameya standing separately from him?
- Which Pramanam can give commandment to Apramatra Atma.
- Which Pramanam can give Vidhi...
- When I am Apramata / Nantah Prajnam...(Mandukya Upanishad : Mantra)
- How can there be Vidhi of Prasankyanam... Operate on him after Jnanam...

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Verse 225 :

**तस्माद्वाक्यार्थविज्ञानान्नोर्ध्वं कर्मविधिर्भवेत् ।
नहि ब्रह्मास्मि कर्तेति विरुद्धे भवतो धियो ॥ २२५ ॥**

No Actions can, therefore, be enjoined on one when one has known the meaning of the sentence. For the two contradictory ideas, 'I am Brahman' and 'I am an agent' cannot exist together. [Chapter 18 - Verse 225]

Therefore Prasankya Vidhi Abhava...

- After Grasping Mahavakyam, no Pramata Pramana Bheda...
- Vachyartham - No Karma Vidhi.. No commandment of action... do meditate and repeat
- Don't come near Vedanta, Aham Brahmasmi understood.

- I am Brahma - Akarta Asmi - Doing meditation means you are karta.
- Prasankyana Karta Asmi... And I am Akarta Asmi... Both can't co-exist in one locus / person.
- Person can't say both statements - Karta and Akarta - After understanding Vedanta - Notions will be contradictory.

Verse 226 and 227 :

**ब्रह्मास्मीति च विद्येयं नैव कर्तेति बाध्यते ।
सकामो बद्ध इत्येवं प्रमाणाभासजानया ॥ २२६ ॥
शास्त्राद्ब्रह्मास्मि नान्योऽहमिति बुद्धिर्भवेद्दृढा ।
यदाऽयुक्ता तदैवं धीर्यथा देहात्मधीरिति ॥ २२७ ॥**

That one is Brahman is the right knowledge. It is not negated by the false conceptions that one is an agent, has desires and is bound, arising from fallacious evidences. This (False) Knowledge (i.e. I am an agent) like the identification of the self with the body, becomes unreasonable when the knowledge that one is Brahman and not other than it is firmly grasped according to the teaching of the scriptures. [Chapter 18 - Verse 226 and 227]

- To do - Karta
 - Understood Vedanta - Akarta
 - Contradictory notions do not exist in one mind
- } Contradiction

1 st	2 nd
Aham Brahma Asmi	Aham Karta Asmi

- Contradictory notions in one Antahkarana / locus.
- Aham Brahma Asmi will not allow person to say, I have to do this.
- Notion knocked off... Why Aham Brahma Asmi, Knocks off and not other way.
- One is Pramanya Janyam - Rajju
- One is seeming Abhasa Janyam - Sarpa
- Sarpa Buddeh - Badataha
- Similarly Kartrutvam Buddhi goes away.

1) Role of Sanyasa... Not for Prasankyanam :

- After Jnanam Vidhi not possible, because Kartrutvam negated.

2) Purva Pakshi :

- After conviction I have Samsari feeling - Worry / Fear / Anxiety... Vidhi requires Kartrutvam...
- When I have Jnanam - I am Akarta
- To follow Prasankyanam Anushtanam - Have to be karta...

Verse 226 and 227 :

ब्रह्मास्मीति च विद्येयं नैव कर्तेति बाध्यते ।
सकामो बद्ध इत्येवं प्रमाणाभासज्ञानया ॥ २२६ ॥
शास्त्राद्ब्रह्मास्मि नान्योऽहमिति बुद्धिर्भवेद्दृढा ।
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- Aham karta negates Aham karta.
- Vritti born out of Pramanam is stronger than Vritti, born out of Brahma / Adhyasa / pseudo Pramanam / False Pramanam / Pramana - Abhasa.
- Aham Brahma Asmi = Pramana Jathadhi
- Aham Karta Asmi = Pramana Abhasa Jathadhi.
- Therefore Aham Brahma Asmi will negate other.
- Vidya Pramana Abhasa Jataya... Knowledge born out of Pramanam.
- Aham Karta / I have karma / Parichinna / Baddha - Bound - All 3 are born out of Pramana Abhasa Brahma - Therefore Neiva Badyate..

Verse 227 : Important Verse :

- Once knowledge is born... Aham Karta / Sa Karmani / Baddami - Can't come Condition... When Jnanam becomes firm... from Shastra Sravanam / Mananam / Nididhyasanam.

Gita :

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २.५४ ॥

Arjuna said : What, O Kesava, is the description of him who has steady wisdom, who is merged in the super-conscious state? How, does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- I am Brahman only - Not Jeevaha... Brahma Asmi
- Mano Buddhi Chittam Naham... Chidananada Rupam....

- When Buddhi Dridham, then at that time.
- Aham Karta / Sa Karma / Baddha Asmi - is never possible.
- Will not stand once Aham Brahmasmi comes.


Example :

- 1st Sthula Sharira Atma - Buddhi
- If person say's I go to Svarga after Maranam, then Atma Buddhi not in Sthulam.
- Sthula never goes to Svarga.
- Sukshma goes to Svarga because of Punya karma.
- He has Sukshma Sharira Buddhi - Not in Kutasta Atma.
- Within Kutasta Atma Buddhi - He will say - Aham Sarva Vyapi not say Go to Svarga Loka...

In Karma Khanda :

- Gives up Sthula Sharira Abhimana and takes over Sukshma Sharira Abhimana.

In Jnana Khanda (Vedanta) :

- Gives up Sukshma Sharira Abhimana and takes over Sthula / Sukshma / Karana Vyatirikta Avastha Traya Sakshi.
- Panchakosha Vilakshana Satchitananda Atma... Is ... This gives Atma Jnanam not Abhimana.
- Once Sukshma Sharira Abhimana goes, Aham Karta Abhimana goes.

- Everyone who takes Sanyasa has fear.
- Sanyasa leads to wild / Uncontrolled life - Yateshta Achara...
- Danger... Lives wild life because, Nitya Naimitika karmas not there...
- Gives Chitta Shudhi and also - Kept away from Akramanam...
- Idle mind - Devils workshop - valid saying.

Gita :

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

He who , restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 - Verse 6]

- Ye As the Manasa Charam... Therefore Prasankyanam... required for Yateshtachara.

Shankara :

- Prasankyanam not for Yateshtacharam(Licentious life)

2 Sanyasis - No Raaga for both

- Vividisa / Mumukshu to become Nishta
- Has Vairagyam for Svarga - Leading to Naraka

- Vidwat / Mukta
- Who is Jnana Nishta

- In Both Yateshtachara not Possible - Because of no raga.

Gita :

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all sinful; know this as the foe here (in this world). [Chapter 3 - Verse 37]

- Kama / Raga - Makes us do wrong things.

Sadhana Chatushtaya Sampatti : Main Qualification :

- Viveka / Vairagya(Vi - Raga..)
- Person has no Raaga for Dvaita Vishayas.
- One has reached Moksha from Samsara.

Moksha	Samsara
<ul style="list-style-type: none">- Mukta- Abayam- Advaitam	<ul style="list-style-type: none">- Sa - Bayam- Dvaitam- Anityam- With Dosha- Therefore has Vairagya

- And is working for Nishta...
- Both will not like to go to Samsara once again Dvaita...
- Anityam - All Dvaitam has 3 Dosha
 - Dukha / Bandha / Atrupty
 - Vamtam / own Vomit

- Do Parikshya Lokam, Karma Chittam - Nirvedam Madyahe.
- Dvaita Prapancha is Vomited by Mumukshu and Mukta.
- If he can avoid - will not go after it.

Verse 228 :

**सभयादभयं प्राप्तस्तदर्थं यतते च यः ।
स पुनः सभयं गन्तुं स्वतन्त्रश्चेन्न गच्छति ॥ २२८ ॥**

A man who tries to be free from fear and goes to a place which is devoid of it, from one full of fear, does not, if independent, go to such a place again.
[Chapter 18 - Verse 228]

Verse 229 :

**यथेष्टाचरणप्राप्तिः संन्यासादिविधौ कुतः ।
पदार्थज्ञानबुद्धस्य वाक्यार्थानुभवार्थिनः ॥ २२९ ॥**

How can there be the possibility of wrong conduct on the part of one on whom renunciation etc. Are enjoined and who is awakened, on knowing the implied meanings of the words, and is aspiring after the comprehension of the meanings of the sentence?
[Chapter 18 - Verse 229]

- Sanyasi will not take to Yateshtachara - Because of Vairagya.

One more reason :

- Sanyasis mind occupied - Knows defect of Yateshtacharam...

Busy Removing :

- Pramana Asambavaha... Through Sravanam
- Prameya Asambavaha... Through Mananam
- Viparita Bavana Asambavaha through Nididhyasanam.
- Solving internal problems - No time - Has got up from Agyanam .
- Sanyasi has Padartha Jnanam but has lot of Pratibandas.
- Not able to boldly say - I am liberated, Can understand Vedanta - Not free now.

Sanyasa :

- To rub-off mysterious Pratibanda

Vakyartha :

- Anubavartika - Aparoksha Anubava Jnana... should say in 1st person.
- I Atma am liberated not inside me Atma - 3rd Person is free - Not Aparoksha...

நான் Free : Aparoksham

- For such Purusha - No time for Yateshtacharam - Upanishad to study - Pramana Granthas to study - Removing doubts.

Verse 230 :

अतः सर्वमिदं सिद्धं यत्प्रागस्माभिरीरितम् ॥ २३० ॥

Everything, therefore, that we said before, is substantiated. [Chapter 18 - Verse 230]

**यो हि यस्माद्विरक्तः स्यान्नासौ तस्मै प्रवर्तते ।
लोकत्रयाद्विरक्तस्वान्मुमुक्षुः किमितीहते ॥ २३१ ॥**

One does not try to attain anything in which one has lost interest. Why will a man seeking liberation make any effort at all who has lost interest in all the three worlds? [Chapter 18 - Verse 231]

Same idea of Verse 228 in 231 :

- Because of Vairagyam Sanyasi has no chance to get into licentious life.
- Person doesn't go after a thing from which he is totally detached.
- If forced by some one, he is physically taken away... Person stops smoking in front of father = suppression - Alone will smoke.

Suffering and evils understood - Parikshya Lokam :

- 132 Poisons in cigarette... Intellectually understood and suffered - Alone in dark room wants to smoke... physical going but not mentally.

Guarantee Vairagyam :

- Similarly Sanyasa - Rash - Immature decision is Suppression Mumukshu has Vairagyam from Loka Trayam.
- Value of Brahma Loka = value of grass = Vairagya to fulfill which desire he should work for Vairagyam?

Example : Verse 232 :

क्षुधया पीड्यमानोऽपि न विषं ह्यनुमिच्छति ।
मिष्टान्नध्वस्ततृड् जानन्नामूढस्तं जिघत्सति ॥ २३२ ॥

No one likes to eat poison even if pressed by hunger, so, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweetmeats. [Chapter 18 - Verse 232]

- Either Mumukshu Sanyasi or Vividha Sanyasi.
- Both doesn't have licentious behaviour - Yateshtachara.

Mumukshu / Vividha Sanyasi	Vidwat Mukta	Obstacles - remedy
<ul style="list-style-type: none">- Sravanam / Mananam / Nididhyasanam- For Poornatvam / Moksha	<ul style="list-style-type: none">- Has no work- Has Knowledge- Sanyasa for Internalisation	<ul style="list-style-type: none">- For Pramana Asambavana, Sravanam- Samshaya Asambava, Mananam- Viparyaya Asambava, Nididhyasanam

Example :

- Suppose there is cup of poison and 2 are there both know its poison.

One	One
<ul style="list-style-type: none">- Hungry - Disadvantage- Has Dosha Drishti - Vairagyam towards Sahayam- May eat because of hunger- No temptation	<ul style="list-style-type: none">- Finished feast- No Possibility- No temptation- No desire to eat

Verse 230 :

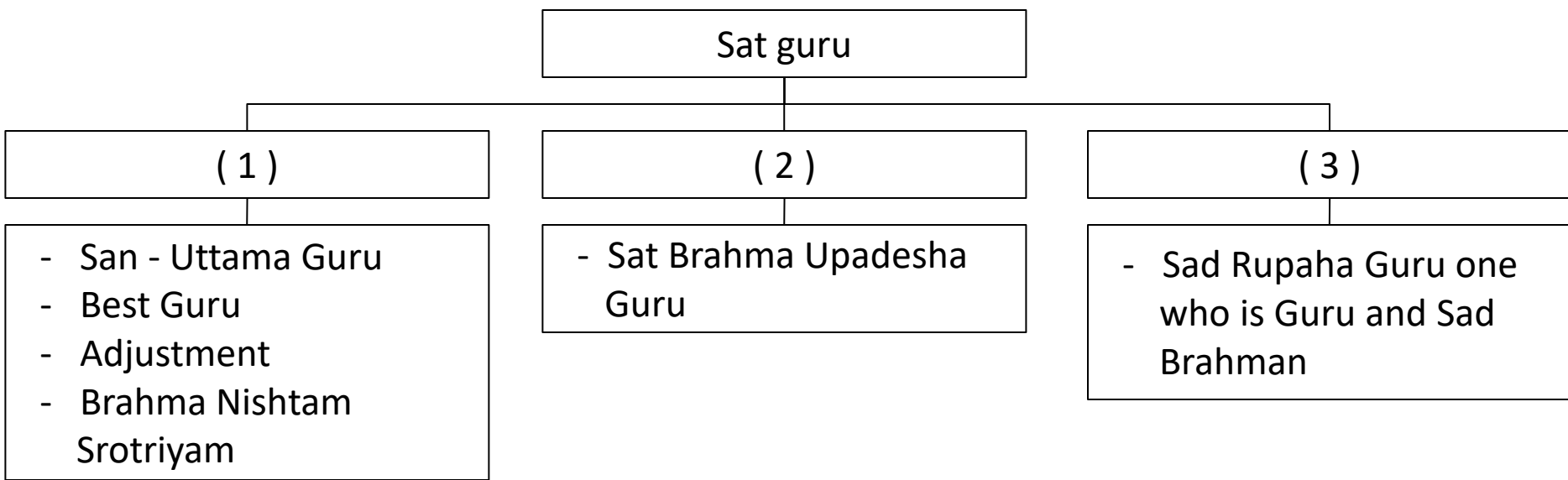
- Prasankyanam - Not required is well established even for removing Yateshtacharam - No Sanyasa Prayojanam.
- Tvam Pada Vishaye Pratibanda Nivartaham - Sanyasa.

Verse 233 :

**वेदान्तवाक्यपुष्पेभ्यो ज्ञानामृतमधूत्तमम् ।
उज्जहारालिवद्यो नस्तस्मै सद्गुरवे नमः ॥ २३३ ॥**

I bow down to my teacher, a knower of Brahman, who collected for us the nectar of knowledge from the Vedantas like a bee collecting the best honey from flowers. [Chapter 18 - Verse 233]

- Mangalacharana - Guru Namaskara - All glories belong to teacher.



- Brahman Vidya / Moksha / Brahman Anandam - Honey given... Jnana - Madhu = Advaitam Varshini.
- Flower = Vedanta Vakyam
- Anubava Hetuva = Karanam for Moksha = Uttama Madhu, Like honey bee - வண்ணம்
- Vedavani extracted - Jnana honey - From Vedanta flowers... Who enjoy it for our sake... I become Amrutatvam also

Summary of Chapter 18 :

- Ideas strewn over and repeated, therefore not verse wise but topic wise.

Pratigya : introduction :

1) Mahavakya Sravanath - Atma Jnanam Tat Tvam Asi :

- Mahavakya gives Aparoksha Jnanam - Sravanam itself gives Jnanam.
- Jnanam need not be supported - Followed by anything... It is an end in itself.
- It is a statement of fact - Substantiated with Argument - Mahavakya Sravanath Mukti Hetu Aparoksha Jnana Prapti.

2) Introduction of Purva Paksha :

- Prasankyana Vada Knowledge out of Sravanams. Not enough for Moksha, Avrutti – required.
- Get Sakshatkara with repetition which gives liberation.

3 Objections :

- a) Can't gain Jnanam by Mahavakya - It gives Pratyaksha / Anubava Virodha Jnanam.
- I am Dukhi / Karta / Finite / Samsari / Parichinna - Anubava opposed to content of Mahavakya.
- b) After listening still Dukhi - Samsari
- No freedom from sorrow after listening.

- Bramanaha - Yatha Poorvam - Samsaritva - Darshanaat - After Vedanta behave like old Samsari.
- After gaining knowledge no freedom from sorrow - I am perfect example.

c) Sanyasa prescribed indicating necessity of Avrutti :

- No requirement of Sanyasa otherwise
- Sanyasa Vidhi Darshanat
- Poorva Pakshi Kathanam
- Rest of chapter only answering 3 objections - A, B, C.

d) Pratyaksha Virodhat :

- Experience is contrary to what Vedanta tells.
- Experience / Pratyaksha - can't stop Vedanta
- Jnanam is experienced Samsara is Mithya
- "Aabhasatva" - "Reflection " / Superimposition - This is not powerful enough to stop Pramanika Jnanam.
- False experience has no power to stop real knowledge.
- False experience is feeble and false and falls.
- To establish Mithyatvam of Anubava

Many arguments :

- Bandasya Mithyatva - How Bandam is Adhyasa, Established in 2 different ways.

Method 1 :

- Atma is not available for any Pramana to talk about Atma Bandah.
- Not for Pratyaksha / Shabda / Anumana.
- Sarva Pramana Agochara - Can't establish Bandah through Pramana.
- Therefore Bandah becomes Apramanam - Not Pramana Siddam.
- If not Pramana Siddha, it should be our feeling, Branti, not fact reality.

Sub-topic of Purva Pakshi Argument :

1st Method :

- Atmanaha Pramana Avishaytvat
- Atmanaha Bandaha Na Pramana Siddaha, Paranthu Branti Siddaha.
- Branti Siddatvat - Mithya.

2nd Method :

- Through Abhasa Vada Prakriya - Introduces Chid Abhasa and questions Bandaha.

Bandaha Belongs to chit or Jada or Chidabasa?

- Bandah belongs to chid Abhasa - Therefore Mithya.
- If Mithya, it can't obstruct Sravana Janya Atma Jnanam.

How to establish Abhasa?

- Abhasa Siddhi to establish Bandahasya Mithyatvam... Bandaha = Samsaram.

3 Arguments to establish Chidabasa :

- 1) Shastriya Bandah Moksha Siddhi = Abhasa
 - 2) Shastra Pramanya Siddhartam - Abhasa 1 and 2 - close ideas.
 - 3) Jnana Pada Siddhartham - Abhasa Angikaraha.
- When Shastra is teaching - Person required to listen - Listener must be Baddah Purusha as Shastra talks about Moksha.
 - Who is Baddah Purusha - Listening to Shastram.

Is it Atma or Anatma?

- Not Atma = Nitya Mukta
- Not Anatma = Baddaha listening to Shastram.
- It is Jadam - Anatma can't gain knowledge.
- Aham Brahma Asmi to get freedom because Anatma - Not Brahman.
- "Aham Anatma - Asmi" - Ok - Anatma not listening to be Mukta...
- Require something else to talk about Shastriya Bandaha and Mukta...
- Have to bring in intermediary Abhasa - Shastriya Pramanya Sidhyartham.
- Shastra - Tells - 'You are Brahman' - is it Addressing Atma or Anatma...

Not to Anatma :

- Because Atma never Baddaha as student or ever a Srota / Pramata can't say you are Brahma to Atma.

Not to Anatma :

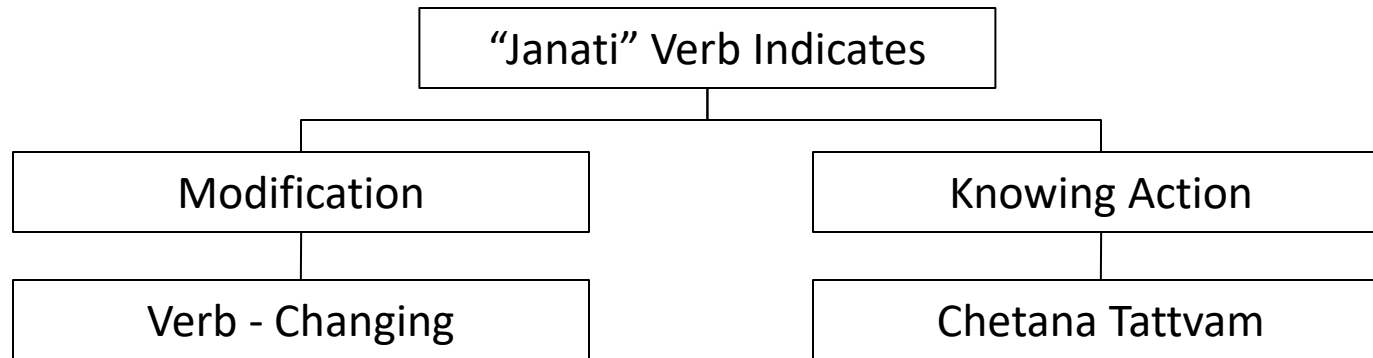
- You are Brahman
- Shastra will become Apramanam...
- Can't tell Anatma - You are Brahman
- Parichinna Savikara Jada - Anatma not Brahman.

2) Shastra Prameya Sidhyartham :

- Therefore introduces Abhasa

3) Jnana Pada Sidhyartham :

- “ I know “ what does it refer to
- “ Verb “ - knowing - Refers to I.

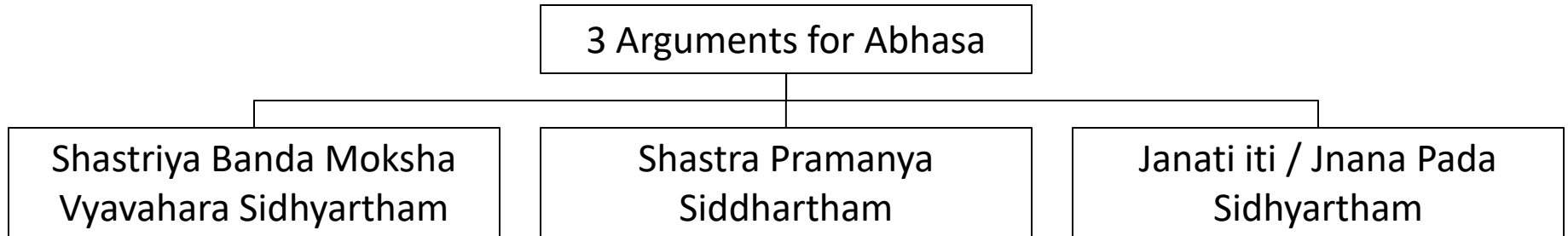


- Requires Subject - Changing and Chetanam is it Atma / Anatma...

Atma	Anatma
Chaitanyam not changing	Changing not Chaitanyam but Anatma

Therefore Janati - Can't fit to Atma or Anatma :

- Jnanam - Kartru Vitpatti
 - Bava Vitpatti
 - Karma Vitpatti
- Therefore also require something other than Atma.



- Therefore Abhasa Angi Karya - As Angikaram, Abhasa solves problem.

Then he Establishes :

- When Abhasa is accepted
 - 1) Anatma is capable of becoming Baddaha, Mukta / Pramata everything because of Abhasa.
- Sabasa Anatma - Superimposed on Atma.
- Because of that - Atma becomes Baddaha / Srota / Mukta / Pramata.
- Abasadvara - Bandhani Atmani
- Abasadvara - Muktahi Atmani
 - Sravanam / Aham Brahma Iti Atmani Shastra Jnanam Atmani
- All put - Abhasa Dvara - Atmani...

Side Topic 1 :

- Abhasa has to be accepted

Side Topic 2 :

- Abasyasya Mithyatvam - ❌...
- Established through Mukha Abhasa - in mirror.
- Mukha Pratibimba Drishtantena Abhasa Mithyatva Sthapanam.
- Reflection belongs to Mukham or mirror - Neither.

Mirror	Face
<ul style="list-style-type: none">- If it belongs to Mirror, it should have reflection always- When face removed, No reflection	<ul style="list-style-type: none">- Reflection belongs to face- Without Mirror - Reflection should come

Reflection belongs to neither :

- Reflection doesn't exist Independent of both, Independently reflection not Part of face / Mirror.
- Reflection doesn't exist independently, Therefore reflection is Mithya.
- After Abhasa Establishment then establishes Abhasa Mithyatvam.

Step no 3 :

- Our Main Discussion : is Samsara Satya / Mithya?
- Does Samsara belong to Atma / Anatma / Abhasa.

Not Atma :

- Nirvikaratvat - Nitya Muktatvat

Not Anatma :

- Jadatvat

Not Abhasa :

- Am - 2 ways

Panchadasi :

- Samsara belongs to Abhasa “Reflecting Consciousness” Abhasa is Mithya...
- Therefore Samsara is Mithya.

Shankara :

- Samsara doesn't belong to Abhasa
- Therefore Mithya - **अवस्तु** Vastu - Samsara not there
- Abhasa Avastuvat - Abasyapi Na Samsari
- Doesn't belong to Abhasa also - Therefore Mithya.

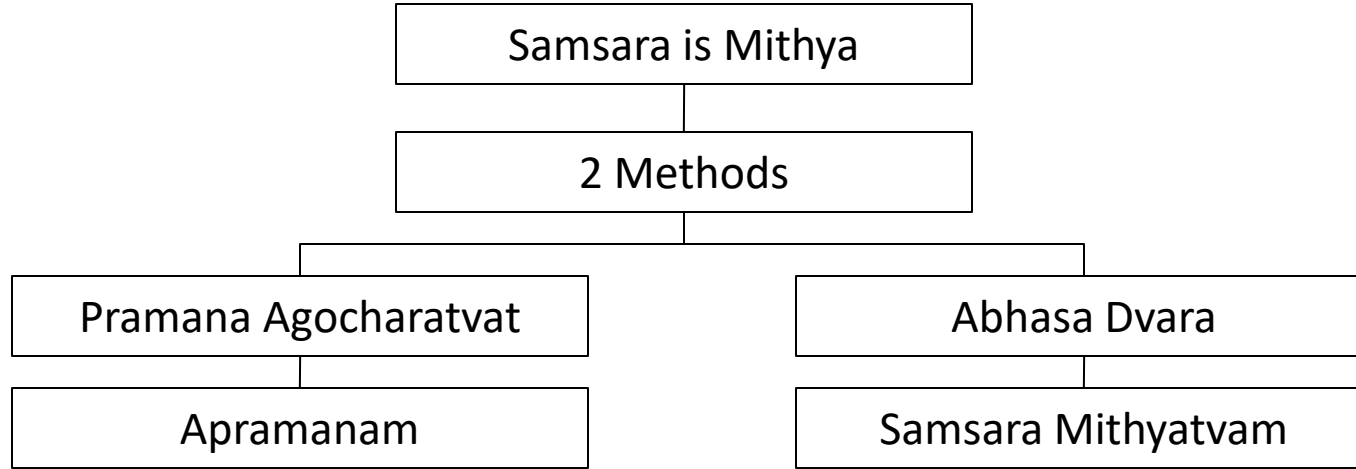
2 view :

- Joins Abhasa - Therefore Mithya
- Doesn't Join Abhasa - Therefore Mithya

Purva Pakshi :

- Because our experience is opposed to Jnanam / Teaching - No Jnanam.
- Since Abhasa is Mithya - It can't obstruct Sravana Janya Jnanam.

1st Purva Pakshi :



- Therefore Sravanath Jnanam Sambavati.

2nd Purva Pakshi :

- After listening to Vedanta, People Dukhi.
- If Vedanta heard as it should be heard it produces liberating knowledge - It can / will / does produce knowledge.
- Shankara can give himself as example - Then it will be arrogance.
- Tat Tvam Padartha should be properly understood while listening to Mahavakya.
- Tvam Padartha should be clear during Sravanam.

- Atma unmixed with Anatma / Ahamkara (Husband I / Son I / owner i... can't be doing Sravanam.
 - Vyushmat / Ashmat Vibaganeya Yag Artha
 - By Anvaya Vyatireka
- Atma Chaitanyam not Ahamkara with body / Mind Health problems - Egoistic I shouldn't be there.
- Vakya gives this knowledge and not contradicted by any experience.
- Therefore fractured knowledge requiring nothing else.

All experiences deal with Anatma :

- What is all the time experienced is Atma.
- In mind sorrow is there - Future planning required.
- Shariram comes because of Punya papa exhaustion.
- Will experience bodily pain and mentally, will experience thought association /dissociation.
- We feel absence if someone leaves, after sometime because, Mind is capable of feeling Absence.
- Knowledge of Vedanta - Factual
- After knowledge have sorrow but I am ever free from sorrow.
- Vakyam revealing Atma and is more important than one revealing through negation - Neti Neti...

- Vidhi Mukha Pramanam is more important than Nisheda Mukham Pramanam.
- Tat Tvam Asi - More important than Neti Neti...

2nd Purva Pakshi Question :

- Answered - After listening Dukham goes if you listen correctly.
- If you have Dukham, question your feeling alone not Shastric knowledge.

3rd Purva Pakshi :

- Sanyasa Vidhi has to be justified.
- If Janad Eva Kaivalyam Sanyasa not required.
- Shastra Vidhi not required / If taken - One need not follow - Because no Shastra Vidhi-No Papam.
- Have worldly Advantages and disadvantages. Shastra Nisheda violation causes sin.

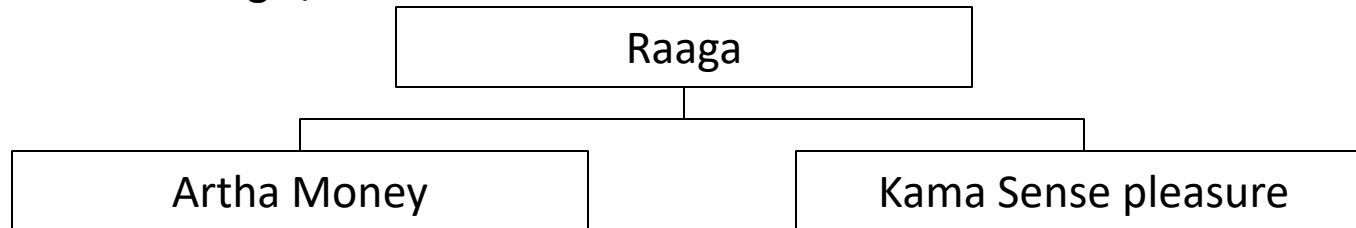
Shankara :

- Sanyasa not for doing Avritti after Jnanam.
- It is taken for Jnana Nishta - Not for Jnanam.
- No Prasankyanam after Jnanam for Sravanam / Mananam / Nididhyasanam.
- Tvam Padartha Vivekaya Sanyasa Karmanaha.
- Sanyasa helps in owning up - Tvam Padartha Lakshyarthha.
- Tvam Padartha Vachyarthha plays important role in Vyavahara.
- I - Father / Boss I... All Pratibandas.

Vachyartham I - Has appointment 2 pm?

- Set aside Vachyartham I - It should not occupy mind, possess mind or overwhelm mind.
- Brush teeth... Do Action...
- To be free from Vachyartham I - Sanyasa available.
- Vachyartham 'I' remains inner - Not free... Impact strong - Cumulative effect powerful for classes.
- Sanyasa justified for Jnanam not Prasankyanam Not for Yateshtacharam because of 2 reasons.

1) Doesn't have raga / Kama - Cause for violation of dharma.



2) Preoccupied with Sravanam / Mananam / Nididhyasanam - No time ✓

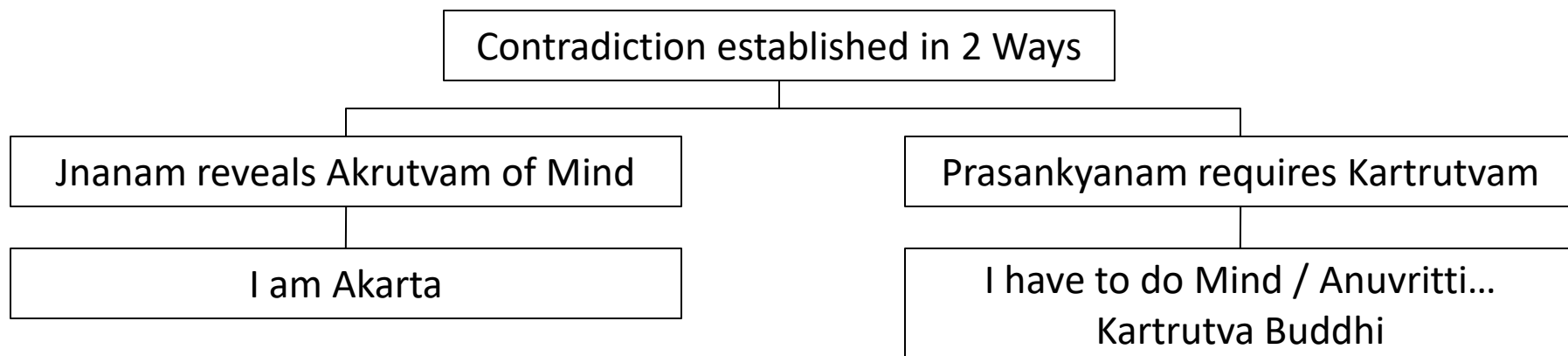
- If Mukta Purusha - Vairagyam absolute and Poornatvam absolute.
- For what purpose he has to do Prasankyana.
- As Sadhana - Practiced morality - Vasana will continue for Mukta Purusha - His habitual response - Viveka / Kshama / Dama...
- Vasana Anuvritti.... Kama Eva Anuvartate..

3 Arguments of Purva Pakshi :

- i) Pratyaksha Virodha - Your Pratyaksha reveals false Samsara - Therefore can't obstruct knowledge.
- ii) After Jnanam Samsara continues - If Jnanam listened properly no Samsara.
- iii) For Samsara Prasankyanam required - Samsara meant for Jnana Prapti.
 - Therefore Sravanath Jnana Sambavati - All above arguments defensive.

Offensive Argument :

- You have problems - After Jnanam, Prasankyana not possible.
- Jnanam and Prasankyanam contradictory.



- Karta / Akarta can't be in same locus - Mind.
- 2) Jnanam reveals Moksha as Siddha Vastu - Accomplished fact.
 - 3) Prasankyanam requires Moksha Sadhyam, Something to be accomplished - Looking for event of Mind - in 'Mind'.
 - 4) Prasankyanam creates idea of expectation - Jnanam destroys all expectations

Therefore can't Advocate Prasankyanam :

- Prasankyana Vada Nira Karana Poorvakam Mahavakya Sravanat Eva – Aparoksha Jnana Siddhi - Sthapanam.

Mahavakya Tat Tvam Asi	Prasankyanam Nirakaranam
Main Topic	Subsidiary topic

Therefore chapter called “Tat Tvam Asi” Prakaranam

